

A Persuasion from Papistrie:

VVrytten chiefly to  
the obstinate, determined,  
and dysobedient English Papists,  
*who are herein named & proued*  
English enimies and extreme  
*Enimies to Englande.*

Which perswasion, all the Queenes Maie-  
sties Subiectes, fauoring the Pope or his  
religion, will reade or heare aduisedlye  
and thoroughly, especially such as woulde  
be counted friendes to ENGLANDE,  
that wishe oure Princes prosperitie, the  
safegarde of the Nobilitie, the concorde  
of our Comunalty, and the continuance  
of this our happy state and tranquillitie.

AT LONDON,

Imprinted by Henrie Bynne-  
man dwelling in *Thamis Streets*  
*neare Baynards Castel.*

ANNO. 1581.

*Cum privilegio Regie Maestatis.*







To the most merciful and  
prudent Princeſſe, *Elyzabeth*, by  
the grace of God, of Englande,  
Fraunce, and Ireland Queene,

*Defender of the faith, &c.*



S heretofore (my moſte gracious Soueraigne) I troubled your Highneſſe (not without ſome trauell to my ſelfe) in a thing that was neceſſarie, reaſonable, and commodious to many, and hurte to none: Euen ſo I haue now (not troublingly, but louingly) framed an earneſt perſuaſion to ſuche of your ſubiectes, as feare not God as they ought, regarde not hys worde as they ſhoulde, nor obey your Highneſſe as they are bounde, naming them Engliſhe enimies (as I maye verye well) for Engliſhe friendes I am ſure they are not: whych perſuaſion is neceſſarie, reaſonable, and very profitable for the, & not hurtfull to any. And as that which beefore I made to your Maieſtie, was by your Grace onely to be authorized, for the greate releefe and ſuccour of youre ſubiectes: So this that I haue nowe written to your ſubiectes, is to bee allowed and practiſed by them, to the great comfort and ioy (I hope) of your Highneſſe. And though I haue penned it for them to performe; yet I haue dedicated it to your Grace to peruſe. Beſeeching youre Maieſtie therein to pardon my boldeneſſe (or rather preſumption) for thoughte it bee not ſo learnedly, ſo cunningly, and ſo finely framed, as is requiſite for your excellencie: yet it is ſo plainly, ſo truly, and ſo zealouſly done, as is meete for your ſubiectes. Not doubting, but ſtedfaſtlye truſting, though al thereby be not allured from their errour, that many will be wonne to the truth: though it make not the ſee, that wincke for the nonce, it wil cauſe the to ſee, that wil open their eyes. And though it procure not the obſtinate and determind Papiſtes, from being Engliſhe Enimies: yet it will enforce thouſandes (I hope) of the ſimple ſeduced ſorte, to become Engliſhe friendes (or rather friendes to *England*.) And thoughte there might ſeeme in mee, too much boldeneſſe, to craue of your Maieſtie, to reade this preſently: yet I beſeech your Highneſſe to view and peruſe it at your leysure conueniently. For as the reading thereof, I truſte wil much profite them, to whom I haue written it: ſo your Graces reading of it, woulde not a little reioyce mee, to whome I dedicate it. And whereas I firmly belecue, that God thereby wil be better honoured, the Goſpel more embraced, Papiſtrie more contemned, your Maieſtie better obeyed, your Highneſſe of manye more loved, your power more augmented, treaſon leſſe practiſed, forraine foes more diſcouraged, your louing ſubiectes more comforted, Engliſhe enimies more diminished, Engliſhe friendes more encreaſed, and this youre

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Realme of *England* the better strengthened: yet the only thing that I craue therefore of your Grace, is, well to accept it, and in good parte to take it, Beseeching your Maiestie not to respect the meane estate of the person, but the meaning of the partie, not the cunning of the contriuer, but the intent of the writer, neither howe it is couched, but to what ende it is framed.

And if there be any thing therein that shall mislike your Maiestie, I most humbly beseech you therefore to pardon me, protesting to God and your Grace, that I wrote the same, not purposely, but negligently: and not willingly, but ignorantly: Hoping besides, that the godly and wise will construe all things therein to the beste, and not wrest them to the worst. And as for other, that haue an ouerweening in their owne wittes, and that are rather curious carpers, than profitable doers; (whereof there are not a few) I doe not muche weigh, for it is impossible to write so circumspectly, to satisfie or please euery precise head. And therefore I haue chosen rather to write truth and goodnesse for fooles to mislike, than toyes and tryffes for the wise to deride: not ignoraunte, that there are moe finde-faultes than mende-faultes, and moe that are ready to detract other mens doings, than able to make the like of their owne: whereof some thinke they deserue more to be commended (so much they fancie their follie) for discommending of that, in a minute of an houre, whyche the Writer with great study and paine for their greate profite, and the continuall commoditie of many thousandes hath beene a framing and finishing twoo or three yeares. And as a greate sorte for this will fauour me, and not hate mee: Euen so (I am sure) that some therefore will hate me moste spitefully, that rather oughte to loue me earnestly. Whose malice the better to withstande, I haue chosen your Maiestie (as one that is beste able vnder God) to defende me. Vnder whose protection, this may the more safely passe abroade, and thereby be the better accepted, the more desired, the gladyer receyued, the more willingly perused, the more aduisedly scanned, the lesse detracted, and the better credited. And thus omitting any further to trouble your Highnesse, I, (as one of your most true and faithful subiects) vnfaignedly and from the bottome of my heart, do beseche God, to preferue you from perils,

to shielde you from sorrow, to confound al your foes, to defend  
you from Traytours, to reueale their conspiracies,  
to frustrate theyr attemptes, and to  
protecte you in peace.

(..)

Your Graces moste dutifull and  
obediens subiecte

THOMAS LYTTON





## A perswasion from Papistrie.

**I**f this our famous realme of *England* hath manye Englishe enimies, if it breede and nourish such as lokes and hopes for y<sup>e</sup> subuersion of the good & peaceable estate therof: And if many that are carefully desēded therein by our most gracious & merciful Princes, are apparaunte enimies to hir grace, and to this our countrey: Then no maruel though it should haue a great sort of foraine foes: Then it is vnlike that strangers (borne and bredde out of it) do wishe that it should prosper: and the how may it be thought, that strangers (not desēded by hir maiestie) shold be faithfull friends to hir, & to hir realme: for if one hate his natural mother y<sup>e</sup> nourished & brought him vp: The it is not like y<sup>e</sup> one shold loue his stepmother that neuer did any thing for him.

And now for that it is wel known by tryal (not surmised by heare say) that ther are such mentioned english enimies, as wel dwelling among vs, as also rainging abroad in o<sup>r</sup>ther Countreys, (which is no lesse grieve to hir grace, than sorrow to hir louing subiects) I, (for the zeale I owe to my prince, for the loue of my Countrey, and for the care I haue of the the carelesse case of many, and as one more willing than mete,) haue writtē vnto al you that are such English enimies, as wel in *England* as elsewhere, this earnest perswasio, which if you wil as aduisedly read, as I haue willingly writtē, I doubt not but that you will (or manye of you at the least y<sup>e</sup> God hath not cleane giuen ouer, or who the diuel hath not vtterly blinded or bewitched) of english enimies, become English friends, and of disobedient people, true and obedient subiectes. Besides y<sup>e</sup>, you shal plain

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ly and perfectly see, the wrong way you walke in, how you  
 wishe your owne woe, seeke your owne sorowe, and de-  
 sire your destruction. Al which if you auoide therby, I hope  
 you wil not be vnkinde and vnthankful to him, that is so  
 zealous and careful for you. Yet for al that, I loke for none  
 other, but that some of you (more wilful than wise, & more  
 churlish than courteous) wil hate me spitefully, for that you  
 ought to loue me faithfully. But suche shal haue no more  
 cause to do so, than the these to hate him y<sup>e</sup> perswades him  
 from stealing. If any be angry bycause I name English e-  
 nemies, it is a great presumption, such are not of them wh<sup>o</sup>  
 we count to be English friends. As I haue written to ma-  
 ny of you, and yet doe not know you: so I wish you maye  
 know your selues when I touch or iustly reprove you.

They that are English friends & friends to *England*, wil  
 not be angry bycause I name English enemies, for that I  
 do not touch them: but they y<sup>e</sup> are English enemies, & are  
 such enemies to *England*, wil stir because I do pinch them.  
 But be not angry, for if we haue such English enemies (as  
 I am sure we haue) then I must needs cal them English  
 enemies, if I cal them by their right name: for if I shoulde  
 cal a theefe a true mā, or a harlot an honest womā, I shold  
 misname thē. Therfore I know no fitter name for a tray-  
 tour than a traytour, for a drunkarde than a drunkard, for  
 a Pyrate than a Pyrate, and so for an English enemy thā  
 an English enemy. But if it grieue you to be called thus,  
 then let it grieue you to deserue to be called thus. And whē  
 you do chaunge your conditions, we wil then change your  
 name. For if you wil obey louingly and willingly your  
 merciful and peaceable prince, then you shal be called true  
 and louing subiects: And if you wil vnfaynedly wish & pro-  
 cure the quietnesse and commoditie of *England*: we wil then  
 cal you English friends. But being now cleane contrarie,  
 we cānot chose (& y<sup>e</sup> with grief of hart) but cal you English  
 enemies, English for y<sup>e</sup> you wēre born & nourished in *Eng-  
 land*: & enemies for y<sup>e</sup> you enuy the peaceable and quiet go-  
 uern-



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government therof, wishing & seeking an alteration of y<sup>e</sup> same.  
 How proue you y<sup>e</sup>? may some of you say (as some haue sayd  
 alreedy) y<sup>e</sup> we do so: how so: uer I proue it, your own words  
 proues y<sup>e</sup> do say so, that you take your selues to be of y<sup>e</sup> same  
 nūber: for as your stinging doth cause you to kicke, so doth  
 your kicking make you be known. And that there are such  
 English enemies y<sup>e</sup> do enuy this our peaceable & quiet go-  
 uernmēt of *England*, & with an alteration of y<sup>e</sup> same, it is not  
 hard to proue, vnlesse it be hard to proue y<sup>e</sup> the sun is by at  
 none. Therfore mark me wel, for I wil now proue it. We  
 haue (thanks be to God) a most wise & merciful Princes,  
 vnder whose gouernmēt (thzough Gods goodnesse) we haue  
 had such a plentie & peace, as neuer hath bin y<sup>e</sup> like in this  
 realme: And yet there are a great sort (I feare) within this  
 Realme, that loue not hyr maiestie as they oughte, feare  
 hir not as they should, nor obey hir according to their du-  
 ty. For how can they loue hir that despise hir godly procé-  
 dings: how can they feare hir, that contemne hir decrees? &  
 how can they obey hir, y<sup>e</sup> obstinately break hir god orders?  
 Now it is wel known, y<sup>e</sup> there are many born & bred with-  
 in *England*, y<sup>e</sup> despise & obstinately refuse to follow hir god-  
 ly proceedings, set forth according to gods worde, & they y<sup>e</sup>  
 despise & refuse these hir proceedings, are soze they cōtinue  
 so long, & they y<sup>e</sup> are soze therfore, would gladly haue other  
 orders (much worse) in their place, and they y<sup>e</sup> would haue  
 other, with y<sup>e</sup> hyr graces proceedings were displast, & they y<sup>e</sup>  
 wold haue thē taken away (which they know wil not be so  
 lōg as hir grace doth raig) do with hir (being our head) to  
 be cut off, or els hopes of hir short life. But al their heads y<sup>e</sup>  
 wold haue it so: (how many soener they be) I wish God on  
 one necke, y<sup>e</sup> they al might be cut of at one stroke. Now you  
 may see, y<sup>e</sup> I haue proued y<sup>e</sup> there are such English enemies  
 wīn this realm, for if these be not English enemies, y<sup>e</sup> loue  
 not their prince, y<sup>e</sup> ar soze the liues so lōg, y<sup>e</sup> wish hir deyth  
 or short raig, & y<sup>e</sup> wold hane an alteration or rather subuer-  
 sion of this our most happy & quiet state: if these I say be not

A.y.

English



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English Enimies, yea and great enimies to *England*, then I know not what to name them, vnlesse I should call the English Rebels, for English friends or good subiects I am sure they are not. Therefore to you English enimies that are wilful, obstinate, and determined Papists, I chieselye do write, for no other English enimies haue al these afoze sayde markes or conditions but only you.

I doubt not but that some of you wil be offended with me, for calling you English enimies, for y<sup>e</sup> you would seeme to be as good English friends as y<sup>e</sup> best, bicause you are great enimies to *England*, therefore I canot wel cal you English friends, or friends to *Eng.* Which I am most sure to proue hereafter, if that be not sufficient y<sup>e</sup> I haue proued before.

It is wel known, y<sup>e</sup> the Pope is enimie to our Quene, his lawes are repugnant to hir lawes, and his religion is contrarie to hir religion, (which is the Gospell and Gods word) now if any that is borne within *England* doeth earnestly loue the Pope, then they cannot faithfully loue the Quene, if anye of them obey the Popes lawes and decrees, they must needs disobey the Quenes lawes and orders: And if they embrace and loue the Popes religion, then they must needs forsake and be y<sup>e</sup>ise Gods worde, the Quenes religio. Now for that you y<sup>e</sup> are Papists are such, then you are rather the Popes louing seruants than the Quenes true subiects. And if you be not true and louing subiects to our Quene, who vnder God is the chief stasse & stay of the peaceable & prosperous state of *England*: then you cannot be friends but enimies to *England*. And thus I trow I haue proued that you are English enimies.

Matth. 5.

Mark again, Christ sayth (who is to be beloued) No mā can serue two masters, for either he shal hate the one & loue the other, or else leane to the one and despise the other. By these words of Christ (who canot ly though the Pope may erre) al English persons that loue the Pope and his religion, must needs hate the Quen & hir religio: or if they leane to the Pope and his religion, then they despise the Quene and

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and hir religion : Therfore (if it be construed to the best) all you that are Papists, for that you do leane to the Pope and his religion, do despise the Quene and hir religion. And I thinke you owe no great loue where y<sup>e</sup> despise. And so if you hate or despise the Quen (whose life as I saide is the prosperitie of *England*) then you ca not be friends to *England*, but enemies to *England*. And thus (by Christs own words) you must needs whether you wil or no be english enemies. I grant there are many other English enemies, yet al that may properly be called English enemies, are not enemies to *England*, for al they that are born in *England*, that hate the diuell, wickednes & sin, & that are enemies to them that are enemies to *England*, may in a right sense be called English enemies, of whom I neither mean, neither haue I any iust cause to write (for though they may be called English Enemies, yet they are friends to *England*.) But I meane y they are English enemies y are hurtful to *England*, wherof there are many besides you, but not such as you. Our thences are English Enemies, whereof many scale for necessitie: Antichrists are english enemies both to themselves & to other, for that they spend wastefully on themselves that other haue neede of: Drunkards are english enemies, but are most of al their owne foes, (vnlesse they kil or hurte anye in theyr drunkenesse) besides many other such like enemies: yet al these with many other, are not suche english enemies (vnlesse they be Papists withall) but y they loue their Prince, obey and followe hir godly proceedings, with hir a prosperous raigne, and would fight (if neede were) for hir grace, and helpe to defend this their countrey from hir foes: which may be counted as friendes in comparison of you that are such papistickall enemies. For though there are many English enemies, as thences, murtherers, pyrates, copners, clippers of mony, and counterfeiters of the Quens seale, with diuers other: yet you that are obstinate, disobedient and determined Papists, are the most earnest enemies to *England* of al other, for if the Quenes Maiestie shoulde en-

A.ij.

rich,



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rich, set in authoritie, or promote, the said thēues, murderers, pyrats, coyners, clippers of mony & counterfeiters of hir highnesse seale (vnlesse they be Papistes withall) they would thanke hir, loue hir, obey hir, & obserue hir lawes, & so of English enemies become English friends, whiche you that are peruerse and determined Papistes, would neuer do, though hir Grace should do so to you: For as Harlots that loue other better thā they loue their husbands (though their husbands loue them neuer so well) set al their whole mind, deuises, and studies, how to be rid of their husbands: Euen so you that are obstinate and determined Papistes, (that are spirituall fornicators) though the Quēnes Maiestie should giue you great liuings, set you in authoritie, or highly promote you: yet for all that youre chiefe minde and studie would be, how to be rid of hir Grace, howe to displace hir, and how to haue a Papist to rule in hir rōme: whereby you might at your owne libertie commit spirituall whoredom with Ido's, Images, & the Masse, which you loue better than youre owne louing husbāde Chriſte the sonne of God. And thus let the Quēnes Maiestie doe for you neuer so much, yet you wil not be English friends, but vtter enemies to hir Grace and to *England* youre elwe native country: vntil of peruerse Papists you become perfect Protestants, whiche is altogether my driste. Yet I beseeche you marke this, and consider it well, though berpe need compel the asoforesaid (for the most part) to be thēues, murderers, pyrats, coyners of money and such like, to be English enemies, which may and do dayly become english friends: yet there are such lawes for them, as therfore they are put to death. But for you that are obstinate & disobedient papists (that are so great enemies to *England* without need) and that nothing can reclame to be friends to *England*: our most milde and merciful Quēne as yet, hath made no such law to put you to deth, nor grauously to punish you, though you deserue deth a gret deale more (al things wel weighed & considered) than any of the other english enemies do. For



if one that clippeth or diminisheth y<sup>e</sup> Quéenes coyne, wher-  
on hir Image or picture is but printed or stampte, is wor-  
thily called a Traytor, & by law therfore is hanged, drawn  
& quartered. Then, are not you worthy to be called Tray-  
tors, & deserue death, which procure, with, or desire by any  
meane, the displacing of your Prince, the destruction of hir  
person, the alteration of our most quiet & happy state, the  
calamitie of your countrey men, the confusion of the com-  
mon wealth, and the ruine of this oure worthy realme of  
*England?*

If he that counterfeteth the Quéenes Maiesties seale for  
some priuate profit (breaking thereby but one parte of hir  
laws) is a traytor, & is therfore put to death: then are not  
you that are obstinate and disobedient Papists, traytors, &  
deserue death, that hate your Prince without any cause, &  
that withstand & disobey al hir god'y laws & proceedings:  
in the louing and obeying of whom, & the keeping & obser-  
uing of whose laws & orders, hir Graces safetie, the preser-  
uation of hir person, the conseruation of the common  
wealth, and the prosperous state of this realme both chie-  
fly depend:

If hereby you wil not willingly see wh a t you are, I  
feare againste youre willes you will see hereafter what  
you are.

Open youre eyes therfore, and see what a mercifull  
Quéene you haue, that euer since she began to raigne, hath  
rather mercifully without law sought to winne you, than  
cruellie by law to enforce or wound you. Thinke not, be-  
cause she suffereth you, that therfore she cannot punish nor  
execute you: (which if some of you sticke not to say openly,  
many of you (I beleue) thinke the same priuily.) Thinke  
not, because she hath made no lawe for you, that therfore  
she can make no law for you: for the Quéens Maiestie hath  
as great power to punish the Idolatrous Papistes in hir  
Realme, as King Iosia had to burne the Priests of Baal in  
his realme.

4. King. 23

King

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King Aſa and his people made a covenant and ſwoꝛe not onely to ſerke the Loꝛde to cleaue vnto hym and to hearken vnto his voice, but alſo, that who ſoener bidde not ſo, ſhou'de be ſlaine whether he were ſmall oꝛ great, man oꝛ woman: which covenant he performed and broke not. And is not our *Princeſſe Quene of England* as wel as Aſa was King of *Juda*? And hath not ſhe as great power in hir kingdome as he had in his? And if God was well pleaſed wyth King Aſa foꝛ making and performing that covenant (as hee was indeede) woulde he then be angrie (thinke you) with *Quene Elizabeth* if ſhe made the like and performed it? I thinke not. But our merriſul *Quene* (though ſhe hath ſet foꝛth the very true law of God as ſpeedily, as earneſtly, and as zealouſly, as eyther king Aſa oꝛ anye other Ruler hath done, to be followed and obſerued throughout hir whole Realme) hath not made any ſuch couenaunt oꝛ lawe to ſlay oꝛ kil them that do not followe and obey the ſame.

But conſider this well, if the Pope (not appointed by Gods law to raigne and rule as he hath done and doth) may murder and kill, (as many of you thinke he may) the profeſſoꝛs and folowers of Gods word (being not his ſubiectes) foꝛ diſobeying his law deuiled & inuented by man on earth, and procured by the Diuel: Then may not we thinke, that our *Quene* appoynted by God and allowed by his word to raigne ouer vs, may lawfully kil and put to death the Idolatrous Papiftes hir ſubiectes foꝛ wilfully diſobeying and withſtanding the law of God that came from heauen, being long ſince taught vs by the Prophets, by Jeſus Chriſt the ſonne of God, and by his Apoſtles, moued and procured thereto by God the holy ghoſt?

Therefore I beſeeche you weigh the milde nature of our gracious *Quene*, (the mother of Mercie) that doth not vie the iuſtice ſhe may: and marke your holy father the Pope (the Captain of Crueltie) that bleth (he iuſticiſie he ought not.

I pray you, is not our *Elizabeth Quene of England* as wel

as Quēn Mary was: what power, what iurisdiction, what  
 auctoritie, what superiortie, what excellencie, and what  
 else hadde Quēne Mary, that this our Quēne Elizabeth  
 hath not? Quēn Mary was King Henry the eights daugh-  
 ter, so was our Quēn Elizabeth: Quēne Mary was King  
 Edw. sister, so is Quēne Elizabeth: Qu. Mary succeded hir  
 brother King Edward, so dydde Quēne Elizabeth succede  
 hir sister Quēne Mary: Quēne Mary was lawfull Quēne  
 of England, Quēne Elizabeth is as lawfull Quēne of Eng-  
 land, (I wil not say more) Quēne Mary put downe Gods  
 worde planted by hir brother, and set by Papistrie and I-  
 dolatrie and obeyed the Pope: Quēne Elizabeth putte  
 downe Papistrie and Idolatrie planted by hir sister, and o-  
 beys God: Quēne Mary vsed hir harmlesse and obedient  
 Subiectes cruelly, and putte them to death that professed  
 Gods word: Quēne Elizabeth vseth hir wicked and diso-  
 bedient Subiectes mercifullpe, and suffereth them to liue  
 that professe and stiffely defende Papistrie and Idolatrie  
 the doctrine of the Diuel.

These comparisons duly considered, your Quēne Mary  
 did not muche excell oure Quēne Elizabeth, (vnlesse in  
 crueltie and burning hir harmlesse subiects.) Nowe, if  
 Quēne Mary might put to death hir humble and harme-  
 lesse subiects for professing of Gods worde: then I can not  
 see but that our Quēne Elizabeth maye as wel execute hir  
 stubborne and disobedient subiectes (whiche she as yet ne-  
 uer did) that withstande Gods worde, and wil néedes fol-  
 lowe Papistrie and Idolatrie.

And further, if Quēne Mary hadde a lawe to burne the  
 seruantes of God, that were obedient to hir, concerning  
 their worldly duty, and neuer meant hir harm: Then why  
 may not our Quēne Elizabeth make a law to execute the  
 Popes seruants, (that are bound to be hir louing subiects)  
 which are disobedient vnto hir, and that seeke, procure, de-  
 sire, and wish hir death and destruction?

Therefore be thankfull to God that hath giuen you and  
 13. hir



## A perswasion

be such a mercifull Prince to raigne ouer vs, & loue & obey  
 hir that gyueth you, for Justice mercy, and for extremitie,  
 lenitie. And now, as hir Grace doth refraine from that she  
 may do : so prouoke not hir highnesse to that she can doe.  
 And as I saide, thinke not that hir Grace can not vse the  
 sworde againste you, bycause she hathe not bled it : for,  
 if you thinke so, you do not only deceiue youre selues, but  
 also do much abuse hir Maiestie, in that you seeme thereby,  
 to make hir a Prince without power : whereby you are  
 vnworthy of the great mercy she shewes vnto you.

That seruant is so foolish to thinke (much moze to say)  
 that bycause his Maister doth not beate him for his faulte,  
 therefore he can not beate him : Bycause the mercifull fa-  
 ther doth not beate his sonne for his offence, that maketh  
 not that he can not beate him for the same. Shall hir cle-  
 mencie and mercie make you thinke in hir disabilitie ?  
 Therefore, if anye of you thinke so, (as I beleene some of  
 you haue said so) you are not worthy of suche a mercifull  
 Maistresse that bleseth you so. And I am sure that it is the  
 spirite of vnthankfulnesse, the spirite of blindnesse, the spi-  
 rite of error, or rather the spirite of the diuel that makes  
 you say so.

Thinke not I beseech you, that I haue written this for  
 that I woulde haue the Quenes Maiestie to withdrawe  
 hir mercie from you, and to vse you with crueltie (whiche  
 is contrary to hir milde and mercifull nature, if anye other  
 way would serue) for I do it (as the Lord knowes my hart)  
 to make you to see and vnderstand hir great mercy, lenitie,  
 and gentlenesse towards you, thereby to win and allure  
 you from obstinacie to obediencie, from ingratitude to thank-  
 fulnesse, from ignorance to knowlege, & from error to truth.

It may be, that some of you wil saye, that you loue the  
 Quene as wel as we, and wishe the commoditie of youre  
 country as wel as we : If you do so, then you wil not pro-  
 cure nor wishe anye foraine foes to come into anye of hir  
 Graces dominions, to help, aide, or succor any rebelles or  
 traytors

## from Papistrie.

10.

traytoꝝ against our Quēn, neither wil you be glad when you heare that any such are arpyed oꝝ come into anye of hir highnesse dominions to fight against hir: neither will you reioice if they and the rebels shoulde prosper againste oure Quēne and country. But if you hearken foꝝ their comming in to fight against hir Maiestie and hir louing subiects, oꝝ to aide rebelles againste hir: oꝝ if you reioyce that they aide oꝝ helpe traitoꝝ against our Quēne: oꝝ if you desire, that they & the rebels may get the victorie of hir, and hir louing subiects (as I feare many of you haue done, and yet doe) then whatsoeuer you say you are, I am sure you are not true subiects, but traitoꝝ to your prince, & no friendes, but enemies to *England*.

Did none of you reioice that the foꝝraine foes arriued in *Ireland* of late: were none of you glad that they aided the rebels there against our Quēne and hir louing subiects: And were none of you soꝝ foꝝ their euil successe and ouerthrow: you in your consciences know whether you do thus oꝝ not, whether you are such oꝝ not, whether you reioyced that the foꝝraine foes ayded the rebels in *Ireland* oꝝ not: And whether you were soꝝie that the Quēnes Maiestie and hir subiects did banquish them oꝝ not.

And if you be suche English enemies, then why shoulde *England* harbour hir enemies: why shoulde *Englands* foster hir foes: why shoulde *England* maintain them that mean hir mischiefes: And why shoulde our Quēne defend them that desire hir destruction: Say rather, why doth she not cutte them off that woulde be a confusion to hir and to hir countrey?

The fewer such were in *England*, the happier were *Englands*: the sooner they were rid out of *Englands*, the better it would be foꝝ *England*: And if there were none suche in *England*, then God would be wel pleased with *England*: Wherefoꝝe they that wil not be true to the Quēnes Maiestie, and to *England*, God send them short life oꝝ sone out of *England*: foꝝ *England* were better haue their rounge than their thꝛōg, their absence than their pꝛesence, & their death thā their life.

## A perswasion

Therfore to you I chiefly writethat the diuel hath bewitched with Papistrý, that fond and ridiculous Romish religion, whose blindnes I bewaile, and whose follie I lament.

Consider I beseeche you, if you be suche as before I haue described, are you not then English Enimies: your practises haue proued it, your murmurings do manifest it, your disobedience declares it, your obstinacie doth open it, and some of your treasons haue tryed it. Therfore how can you thinke wel of your selues, that enuy the prosperous raigne of so peaceable a Prince, that wishe the sorow of your Soueraigne, your selues, and of al hir subiects: that to haue your péuillish pleasure perfozmed, would haue the quiet state of your coutry subuerted, and that would prefer & plant papistrý, and displace the pure worde of God. But if you be so wilful (which is incidēt to your religion) & you wil not yeld & you are English enimies, yet I trust you will not deny & you are English Romanists, which is, & you haue English bodies, and Romish harts (wishing rather you had Romish bodies & English harts) so that it appéers, though your bodies be in *England*, your harts are at *Rome*. Therfore we shold be in good case to trust to such fellows to fight againste our foes (if need were) that haue their harts & bodies so far asunder: for, if a souldior be in the field & his hart at home, he wil fight but faintly: so I thinke we shold find but faint-hearted souldiors of such of you (if it came to fighting) (nay I pray God you change not then your cowardly harts into courageous stomacks, & become furious fighters on our enimies sides against thys your owne country.)

Wel, though our Quēnes quiet governing of you, hir merciful vsing of you, & hir long suffering of you, can not allure you to loue hir, yet I thinke you would like hir a great deale the better, vppon condition, that she would giue you leaue to vse the Romish religion, and to haue your Masses, Trentalles, Dynges, and Pilgrimages, and suche trumperie, without controllment. Yea but that were as though Pyrates and theues shold say vnto their King or Prince,

if



if your grace wil giue vs leaue, to spoyle whome we wyl,  
to roaue where we list, and to steale what we can, we wyl  
loue you and obey you, or else we wil not, or as though  
schollers shoulde say to their scholemaster: sir if you wyl  
giue vs leaue to play when we liste, then we wil take you  
for our scholemaster, or else we wil not: do you not thinke  
that these are reasonable conditions for Pyrates and Thie-  
ues to make to their Prince, or for schollers to make to  
their scholemaster: of truth as reasonable and more rea-  
sonable than yours, that you would in this case require of  
the Quene, and more meete to be graunted. For if men  
did know that Pyrates and thieues had such a plackard of  
their prince, then merchauntes would purposely prepare  
themselves to withstand them with strong ships, wel fur-  
nished with men and munition, and would goe in greate  
flottes together. And also true men would make the strong  
houses, hauing guns and crossebowes, to withstande the  
thieues, whereby the Pyrates and thieues might come to  
there cost and be killed, and the most harme that Pyrates  
and thieues could do, were but to take their worldly goods,  
and perhaps their liues from them, hauing no power to  
hurt their soules. And the schollers that should haue suche  
a license of their scholemaster, should themselves haue the  
worst, which when they were men would be trayle, that  
for vaine vnprofitable play that lasted but a while, they had  
lost most profitable learning, which they might haue had  
all their liues.

But if the Quenes maiestie should graunt your condi-  
tion, that is to vse Papistrie and Idolatrie at your plea-  
sure: that were such a commission for the Diuell against  
you hir subiectes that thereby he would destroy you both  
body and soule for euer. Whose guns, Ingins, and dartes,  
you were neuer able to resist, and all for wante of Gods  
word, which is our chiefest armor and defence against him.  
And so of hir grace you would demaunde your owne de-  
struction. If hir maiestie had graunted that condition in

## A perswasion

the first beginning of hir raigne, to all that would haue required it, I am sure that thousandes at this day, had bin blind and ignorant Papists, that ar now perfitt protestants, professors of the Gospell, and hir most faithfull and louing subiects: for though hir godly orders and restraint hath not brought all from Papistry: yet I am certaine that of them it hath diminished a great sort. For as some of you are altogether wilful and obstinate, and wil not heare the word of God: so some againe are more tractable and come to the Church, wher, they hearing the word of God, are brought from their blindness. And further, if the Quene shoulde grant you this libertie, and suffer you not to haue or heare the word of God, according to your desires, then hir grant would be the cause that you should be vnhappy: for Chyriste sayeth, Blessed are they that heare the worde of God and keepe it, nowe if all they that heare the worde of God are not happye (but they that keepe it) then all they that heare not the word of God, must needs be vnhappy, and so your desire of your Prince is to be vnhappy: and they that are vnhappy are not the children of God, then they must needs be the children of the Diuel: and thus you woulde loue or like wel of your Quene, so that she woulde giue you leaue to be the children of the Diuel.

*Luke. 11.*

But perhaps you wil saye, that you doe not despise the word of God, nor disdain to heare it, but you would heare it of such as you like of, and not of our Preachers: is that all you can saye? verie well, I am sure that our Preachers appointed by the Quens maiestie, do preach saluation only by the death of Iesus Chyrist to such as do beleue in him, they teach that god workes are most necessarie, as true tokens and signes of a perfecte faythe, they crye out againste sinne, they perswade the Quenes subiectes to obey & loue hir maiestie, all which I am sure agrees with the worde of God: but if your preachers that you should heare, preach contrarie, that is, that you maye be saued by some other meanes, as by Masses, Trentals, Dirges, or by the Popes pardons,



pardons, and if they wil animate and bolden you, to disobey your lawfull Quene and soueraigne, and wil preache remission of sinnes to all men that will fight in the Popes quarrel, whether it be right or wrong, yea though it be against their owne King or countrey, you may call it the word of God, but I am out of doubt it is the doctrine of the Diuel. Therefore (the premisses well wayed and considered) if you shoulde require at the Quenes hande to be frelye the Romishe religion, without checke or controlemente, truly you know then no more what you aske of hir grace, than the sayd Pyrates or thēues do know what they aske of thei kyng: or the sonde Schollers of thei Schollemaster.

But if the Quenes maiestie could not haue your loue but vppon that condition: then she were better to haue your hatred in denying you, than your loue in granting you. But what if a king shoulde graunt such a libertie to Pirats and thēues, (as Mogallus did once king of *Scots*) *Hollenshead Chron.* and the schollemaster to his schollers, might not wise men iudge that the one were more meete to be a Cobler than a King, and the other more fitter to be a Crow-keeper than a Schollemaster: yes truly. But though you would moste gladly haue such a libertie: yet at hir graces hands you are neuer like to haue it, which you know wel ynough, for hir grace is too wise and too goodly, to grant for vncertain loue a certain mischicfe. For if hir highnesse shoulde graunt you this libertie, y is, to be your Romishe religion freely, only to haue your good wil and loue, would you then loue hir vnfainedly? I hardly beleue it, for it wil skant stand with your religion, to loue faithfully a pure Protestaunt (who euer he be) which loues gods word, yea though he liue neuer so goodly, (nay perhaps therefore you wil hate him the more) for if he be a Papist indeede, that is a sound & perfect Papist, he wil not stick to carry fire & saggots, three or four myles, yea and further if neede be, to burne a Protestant, though it be his brother, sister, or the nearest kinne or best friend



friend he hath, or else a n haulte to hāg him withal. Therfore you may say what you wil, but surely I thinke, that you wil neuer loue hir hartily, vnlesse she should become a Papist, (whiche the Lord forbiddeth) or vnlesse you become Protestants, (which I beseech God to graunt.)

Is not this a godly religion trow you, that breeds such charitie in your brestes, making your hartes so warme, that you can finde in your hartes so to warme your Christian brother, that neuer after he shall feele any cold? That same religion is it that hath taught you neyther to care for king nor Countrey, that religion is depe in your brestes that hath wrought this in you, is it not worthy to be embraced, followed, and honored, that teaches true subiects to be true to their prince, and that perswades men to be foes to their Countrey, you may loke a good while in gods worde, or therby you can learne any such lesson. Therefore howe can youre doctrine bee good that maintaines suche mischief?

Wherefore I beseech you be not wilfully blind, but open your eyes and willingly see, sit vnto gods worde that will only teache you truly, and cleaue not to the Pope for he wil teach you falsely.

Marke. 19.

I remember that Christ sayeth, that we must forsake father and mother, sister and brother, and cleaue vnto our wife, but I neuer reade in any part of the Scriptures, that we must disobey our prince, refuse his lawes, hate our country, with or procure our Princes death, and cleaue to the Pope, whose law is as cleane contrary to Gods worde, as black is to white, euil to good, and as the diuel is to God.

1. Samuel. 24.

King David was no Papist, as appeared by his obedience, for if he hadde bene so, King Saule, when he was priuily with him in the caue, (I beleue) had not escaped so as he did: but he being a pure Protestante (be not angry because I call him so, for he fauoured Gods worde) wold not lay his hands on him, or hurt the Lords annointed, yet he was as heire apparaunt then to the crowne, and was

was King after the death of King Saule. Nowe if worthy Dauid being such a great estate would not hurt a wicked King, being his enimie, and one that sought his death, but honozed and obeyed him, then why shoulde any of you to him farre inferior, procure or wishe any harme, or disobey your most louing, mercifull, and peaceable Princes, that tenderly lones her subiectes, and carefully defendes them, being the chiefe and onely proppe, staye, and pyller, of our safetie, quietnesse, and flourishing common wealth.

I beseeche God keepe hir from being in such a snare with some of you, as King Saul was with his seruant Dauid. For then your close meaning would be openly spied, I feare hir grace should not finde then halfe the fauour at your handes as you haue founde mercie at hir handes: for you that are of the Popes Religion, would not thinke it an offence (as godly Dauid did) to hurt the Lordes annoynted. For the Pope is so farre in your Bookes, that you thinke there is no offence, but that he can pardon, and that nothing is an offence that would please him. So that to please him withall, where he bids you strike, you will not sticke to kill, and to kill where he commaundes, you would thinke you did a godly Acte, yea if it were the ruler of a Realme. As though he had a commission, to kill Kings and others at his pleasure.

Marke how the Pope and king Dauid differs, The Pope will blesse you, pardon & forgive you (though God will not) and rewarde you, for killing them that neuer did him harme: But King Dauid caused him to be killed, that killed his mostall enimie King Saule, yea and that at King Saules request. Now which of these two were of the better Religion thinke you, the Pope or King Dauid? which of them wyll you chuse? though you loue the Pope neuer so well, yet I hope you will not vtterly cast off king Dauid & Gods Prophet. Therefore by Christes doctrine chuse the better of them, who saith, you shall knowe them by their workes. *Matt. 7.16.* Nowe it plainely appears, that herein the doings of king

C.

Danid,



## A perswasion

Psal. 1.

Dauid, is better than the Popes, (vnlesse murther be better than mercie) then if Dauids doings bee better, then Dauid himselfe is better, and thus to conclude, if you would followe the better and leaue the worse, then you must followe Dauid and forsake the Pope: Who contrarie to the Pope doth teach you mercie for murther, humblenesse for haughtinesse, and clemencie for crueltie, and he calles him blessed that delighteth in the lawe of God, and exercises himselfe therein day and night: whereas the Pope curseth them that exercises themselves in the worde of God, and hydes and burnes the word of God.

But say what we will, and proue what wee can against the Pope, you are so farre in loue wth him and his holye lawes, and especially his Masse, that you care not though al runne on wheeles, so that you myght haue it here in *Englande*. You may haue it if you will, there is no penaltie of death on it: Wherby they are some thing dearer than they were wont to be: for the day hath bin that you mighte haue had one for a groate, but now they are so deare, that I thinke you had rather steale them piously, than buye them openly. And I will not say, but that you may steale a Masse in a corner, as diuers haue done: but if you do so, you are verie thieues to God, to your Prince, & to your selues: for thereby you rob God of his glozy, the Quene of hir dutie, and your owne soules of heavenly felicitie.

How are you bewitched with blindnesse, do you knowe what mischiefes the Masse would bring with it, if it might be suffered openly and freely againe in this Realme, I know well you do not: for if you did, you would not be so desirous of it, you would faine haue the drinke, but you consider not the payson y is in it. I may compare you to thieues which construe the best, but consider not the worst. For thieues befoze they steale, do say among themselves: we shall haue a lolly bottle, it will make vs men for eter, it will buy vs trim apparell, we shall fare like Lordes, and we shall lyue like gentlemen: and so they stay there, and reason no further,

ther, but therewith they consider not how therby they shall offend God (than which nothing can be worse) they cast not afoze hand, that they may chaunce to misse of their purpose, and may pay as deere as though they had it : they do not consider the great shame they may reape therby: they quite forget, that if they be knowne and taken, that therfore they shall be hanged. Thus theues vse to debate afoze hand of al the best that may happen, & leaue out al the worst that most comonly doth happen: euen so, you cast in your heads what great comfort and ioy it woulde be to your minde and fond fancie, if you might once enioy here your Masse againe, but you respect not the manifolde mischieses that your Masse woulde bring with it, as the great idolatry you should commit thereby, the heauie wrath of God you shoulde procure thereby, and the torments of hell fire that you shoulde gaine thereby, for seeking saluation therein, which can be found in nothing, but in the death of Christ, and by beleuing in him.

Here is inough I thinke, but yet here is not all, for if the Masse come in, the must haue hir waiting men come with hir also, and what are they I pray you : if you say you can not tell, yet I am sure that I can tell, these they are, marke them well : warres, troubles, discordes, contentions, crueltie, miserie, bondage, losse of goods, yea, and losse of liues and libertie, which some of you may haply like them before they are come, but none of vs all I thinke would like them, if they shoulde come.

The Lord keepe that monstrous Masse, hir relickes, and hir retinue out of this Realme. And I beseeche God prosper our Quene that hath banished hir, and will by Gods helpe keepe hir out during hir life, yet you doate so much of your Masse, and of the Romish religion, that you thinke, if you had it here, that then you shoulde haue more plentie, quietnesse, and peace, than you haue. Beloeue it who will, for I will not. But if we had it, (as the Lord keepe it from vs) you shoulde then knowe it better by feeling, than you will beleue me by telling. What : doe you thinke of the Popish



## A persuasion

None can bring vs more plentie, quietnesse, and prosperitie by Idolatrie, than our worthy Quene or Maistresse hath brought to vs with Gods worde: if the Diuell both perswade you, that it will be so, Gods word both assure vs, that it cannot be so. Marry, if you coulde proue y any one prince of your religion hath reigned so royally, so quietly, so peaceably, so plentifully, so prudently, so politikelly, so prosperously, and so mercifully, with such treasons vttered, such dangers escaped, such mischieses discovered, with subiectes so loued, of the enemies so feared, with such league vnited, and ech where so famed, so long together, as our worthy Quene (a professour, maintainer and defender of the word of God) hath done: the better we might belene you: but that I am sure you neuer can doe. Wherefoze as Papistes and we are contrarie in religion: so, if a Papist should reigne ouer you after our Quene, loke for contrarietie in regiment, and not for the like, as trouble for quietnesse, warres for peace, penurie for plentie, follie for prudence, vniadvisednesse for pollicie, aduersitie for prosperitie, flatterie for equalitie, bondage for libertie, and crueltie for mercie, and so be sure for contraries in all the rest of this our most blessed and happy government.

How fond are you that belene that you shall still enioy this your happy state, thoughe you change Gods true Religion, and your mercifull gouernesse: what woman is so foolish, that liued quietly and merily vnder hir first husband that was godlye and vertuous, that will thinke to liue as quietly and merily after with a wicked shrewde and crabbed husband: who will thinke, that if he change the bright day for the darke night, that yet for al that he shal keepe the right way, & goe without daunger: none vnlesse mad men or foolles. For change your day for the night, then change your safe going for dangerous stumbling. If a woman change a good and vertuous man for a crabbed & shrewde husband: then she shall change hir merrie life for a sorrowfull life. Euen so if you change yout godly and mercifull

Wince,



Princeſſe, for a wicked and cruell tyrant, then be ſure to change your ioy and proſperitie, into miſerie and calamitie. And ſo like wiſe, if you change Gods true and moſt holie worde, for falſe Papiſtrie, ſuperſtition, and Idolatrie, then aſſure your ſelues, you ſhall change theſe your wonderfull benefites and bleſſings of God, into his manifolde plagues and curſings. This aſſuredly looke for, if you ſhall haue any ſuch change as you looke for.

They that are not content with a faire hot ſunne ſhining day, without Winde or cloudes, but are deſirous of change of weather, then they muſt looke that their change of weather ſhall be winde, rayne, cloude, froſt, ſnow, ſtormes, tempeſts, or lightning and thunder (for ſayre weather that they had beſore they can not haue) ſo your goodlye change that you deſire and hope for, muſt needes be warres, troubles, penurie, aduerſitie, crueltie, and ſuch like as beſore is mentioned.

Now if you will not beleue me, beleue y<sup>e</sup> word of God, that cannot lye, which plainly declares what proſperitie and bleſſings they ſhall haue, that followe his worde and keepe his commandements: and alſo the plagues that ſhall happen to them, that chaunge and turne from his worde, which are wiſſen by Moyses the Prophet, & the ſervant of *Dent. 28.* God, as followeth: If thou ſhalt obey diligently the voyce of the Lorde thy GOD (not the voyce of the Pope) and obſerue and do al his commandements, which I do comānd thee this day, then the Lord thy God will ſet thee on high about all the nations of the earth, and al theſe bleſſings ſhal come on thee, & overtake thee, if thou ſhalt obey the voice of the Lord thy God, Bleſſed ſhalt thou be in the Citie, and bleſſed in the ſielde, bleſſed ſhall be the fruite of thy bodye, and the fruite of thy ground, and the fruite of thy Cattell, the encrease of thy Kine, and the flockes of thy Sheepe, bleſſed ſhal be thy basket and the Dough, bleſſed ſhalt thou bee when thou comest in, and bleſſed alſo when thou goeſt out. The Lord ſhal cauſe thine enimies that riſe againſte thee to

## A perswasion

fal before thy face, they shal come out against thee one way,  
 and shal flye before thee seuen ways. The Lord shal cōmand  
 the blessings to be with thee in thy storehouses, & in al that  
 thou settst thy hād vnto, & wil blesse thee in the land which  
 the Lord thy God giueth thee. The Lord shal make thee an  
 holy people vnto himselfe, as hee hath sworne vnto thee, if  
 thou shalt kepe the commaundements of the Lord thy God,  
 & walke in his wayes. Thē al the people of the earth shal see  
 that the name of the Lord is called vpon ouer thee, & they  
 shal be afraid of thee. And the Lord shal make thee plētuous  
 in goods, in the fruite of thy body, and in the fruite of thy  
 Cattel, and in the fruite of thy ground. The Lorde shal open  
 vnto thee his good treasure, euē the heauē to giue thee raine  
 vnto thy land in due season, and blesse al the workes of thy  
 handes. And thou shalt lende vnto many nations, but shalte  
 not borrow thy self, and the Lord shall make thee the heade  
 and not the taile, and thou shalt be aboue onely, and shalte  
 not be beneath, if thou obey the commaundementes of the  
 Lorde thy God, which I commaunde thee this day to keepe  
 and to doe them. But thou shalt not decline from anye of  
 the wordes, which I commaunde you this day, eyther to the  
 right hande or to the lefte, to goe after other Gods to serue  
 them. But if thou wilt not obey the voyce of the Lorde thy  
 God, to keepe & do all his cōmandements, & his ordinaun-  
 ces, which I commaunde thee this daye, then all these curses  
 shall come vpon thee and ouertake thee. Cursed shalt thou  
 be in the Towne and cursed also in the field, cursed shal be  
 thy basket and thy Dough, cursed shal be the fruite of thy  
 bodie, and the fruite of thy land, the encrease of thy kine &  
 the flockes of thy sheepe, cursed shalte thou be when thou  
 comest in, and cursed also when thou goest out. The Lorde  
 shall sende vpon thee cursing, trouble, and shame in all that  
 whiche thou settest thy hande to do, vntil thou be destroyed  
 and perish quickly, bicause of the wickednesse of thy works  
 whereby thou hast forsaken me, the Lorde shall make the  
 pestilence cleaue to thee, vntill hee hath consumed thee, &c.

The



The Lorde shal smite thee with a consumption, and with the feuer, and with a burning ague, and with feruent heate, and with the sword, and with blasting, & with mieldew, & they shall pursue thee vntil thou perish: And thine Heauen that is ouer thyne head shall be brasse, and the Earthe that is vnder thee, Iron. The Lord shall giue thee for the raine of thy lande dust and Ashes, euen from the Heauen shall it come downe vpon thee vntil thou be destroyed. And the Lorde shal cause thee to fall before thine enemies, thou shalt come out one way against them, and shalt flee seauen ways before them. And shalt bee scattered through al the kingdomes of the earth. And thy carcasse shal be meate to all the foules of the ayre, and vnto the beastes of the earthe, and none shall fray them away. The Lord wil smite thee with the botche of Egypt and with the Emrods, and with the scab, and with the Itche, that thou canste not bee healed. And the Lorde shal smite thee with madnesse, & with blindenesse, & with astonnying of the heart. Thou shalt also grope at the noone days as the blinde gropeth in darknesse, and shalt not prosper in thy wayes. Thou shalt neuer but be oppressed wyth wrōg, & be polled euermore, & no man shal succour thee. Thou shalt betrouth a wife, and another man shal lye with hir. Thou shalt build a house & shalt not dwel therein, thou shalt plant a Vineyarde, and shalt not eate the fruite. Thyne Oxe shal be slaine before thine eyes, and thou shalt not eate thereof. Thine Assē shal be violently taken away before thy face, & shal not be restored to thee. Thy sheepe shal be giuē vnto thine enemies, and no man shall rescue them for thee. Thy sonnes and thy daughters shal bee giuen vnto another people, & thine eyes shall still looke for them euen till they fall out, and there shall be no power in thine hand, the fruite of thy land and all thy labors shal a people eate which thou knowest not. Thou shalt neuer but suffer wrong and violence alwaye, so that thou shalt be madde for the sight that thine eyes shall see. The Lorde shall smite thee in the knees and in thy thyghes with a sore botch, that thou canst not be healed



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healed, euen from the sole of the foote to the toppe of thine head. The Lord shall bring thee and thy King, which thou shalt set ouer thee, vnto a natiō, which neither thou nor thy Fathers haue knowne, & there thou shalt serue other Gods euen wood & stone, & thou shalt be a wonder, a prouerb & a common talke among all people whether the Lord shall carry thee: Thou shalt carrie out much seede to the fiede, & shalt gather but little in, for the Grassehopper shall destroy it: Thou shalt plant a Vineyard & dresse it, but shalt neither drinke of the Wine nor gather the Grapes, for the wormies shall eate it: Thou shalt haue Oliue trees in al thy coasts, but shalt not annoint thy selfe with the oyle, for thine Oliues shall fall: Thou shalt beget sonnes and daughters, but shalt not haue them, for they shal go into Captiuitie, &c.

Here you may see the great blessings of God, promised to his people that hearken to his voyce and obey his lawes and commaundementes, so that they decline neither to the right hand nor to the left hand, to goe after other Gods or to serue them, which blessings most plentifully he hath poured on this Realme of *England* euer since our gracions Quene put downe Idolatrie and Papistrie, and set forth the Gospell and word of God.

And also here you may plainly perceiue and vnderstand the marvellous curses and plagues promised and threatned to them that will not obey the voyce of the Lord our God, and keepe his commaundementes and ordinaunces, which plagues and curses haue abundantly lyghted on those Countreys and Kingdomes that embrace and maintayne Idolatrous Papistrie, rejecting the Gospell, and persecuting the Professours thereof. Which is a manifest argument, that this Religion that we haue, is the true Religion, wherewith God is well pleased, and your Papistricall doctrine, is a false and wicked religion, wherewith God is highly displeased, For as God did prosper and blesse the Iewes, his people, to whome Moyses pronounced the sayde blessings, so long as they hearkened to his voyce, and obeyed

obeyed and followed his word and commaundements: and as hys sayde plagues and curses fell vpon them, when they harkened not to the voyce of the Lord, but committed Idolatrie: euen so euer since he hath and doeth blesse and prosper, the professors and followers of his worde, and poures his sayde plagues and curses on them that despise his worde, that are enimies to the Gospel, and persecute the professors of the same.

Marke well and you shall see, that in all ages, God guided, protected, and blessed, the Kings and Rulers that cleansed their Countreys of Idolatrie, and that did set forth and obeyed his law.

What famous victories did he giue to Iosua the Duke and Captaine of the Israelites, which obeyed God and harkened to his voyce: to whom God spake as followeth: *Iosua. I.*  
 Moyse my seruant is deade, nowe therefore arise, goe ouer this Iorden, thou and all thy people, vnto the lande whiche I giue them, that is, to the children of Israell, euerye place that the sole of your foote shall treade vpon, haue I giuen you, as I sayd vnto Moyse, from the Wildernesse, & this Libanon, vnto the greateriuer *Perath*, all the lande of the *Hettites* euen vnto the great Sea, towarde the going downe of the Sunne shal be your coaste. There shall not a man bee able to withstand thee all the dayes of thy life. As I was with Moyse, so will I be with thee. I will not leaue thee nor forsake thee. Be strong & of a good courage, for vnto this people shalt thou deuide the land for an inheritaunce, which I sware vnto their Fathers to giue them, onely be thou strong and of a most valiant courage, that thou mayest obserue & doe according to all the law which Moyse my seruant hath comaunded thee. Thou shalt not turne away from it, to the right hand nor to the lefte, that thou mayest prosper wheresoeuer thou goest, let not this booke of the law depart out of thy mouth, but meditate therein day & night, that thou mayest obserue and do according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt

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*Iosua. 3.**Iosu. 6.**Iosua. 7.**Iosua. 10.*

shalt thou haue good successe. These were the wordes that God spake to Iosua. Therfore marke þe promises of God to him, if he followe & do according to the law of God, then his way shold be prosperous, he should haue good successe, none should withstand him al the dayes of his life, & God would be with him, which in deede God performed wonderfully, and kept promise with him, for that he hearkned to þe voyce of the Lord, and directed al his wayes according to the law of God. For was not God with Iosua, when miraculously he departed the water of *Iorden*, and the children of Israel went drie ouer the same, straight towards *Iericho*? did not God wonderfully deliuer *Iericho* to Iosua and his people, when after the sounding of the Trumpettes the walles thereof fell downe thzough his power, and so Iosua and all his people went into it, and toke the Citie: and so they destroyed all the Idolatrous people, the enimies of God that were in the same. But see howe sodainely the Lord went from them, and suffered the men of *Ai* to kill. xxyj. of the Israelites, and made the rest of thze thousande of them fearefully to flee away: bicause Achan in the spoyle of *Iericho* toke that for a praye, which the Lord directly commaunded to the contrarie.

Thus you may easily perceiue, that the harkening to the voyce of God, & following of his worde, is the cause of good successe and victorie, and the disobeying of his worde, and following of their owne fancies, was the cause of euil successe and ouerthrowe. But God blessed Iosua still, bicause he was not cosenting to Achans fact, who stoned him therfore to death: for after þe, the Lord made Iosua to banquish and ouercome the five Kings of the *Amorites*, in which conflict, the Lord thze w stones from heauen vpon his enimies: and at Iosuas bydding, the Sunne and Moone did stand still a whole day together, that he might haue time to ouercome his enimies.

These wonders did the Lord for his seruant Iosua and his people that harkened to his voyce, and obeyed his worde.

Many



Many other kings did Iosua overcome through the strength of the Lord that fought for him and his people. And when Iosua waxed olde, then he called all Israel, their elders, their heades, their Judges and their officers before him, giuing them then the same warning that Moyles and God gaue him, to hearken to the voyce of the Lord, saying, I am old and stricken in age, also you haue seene all that the Lord you God hath done vnto all these nations before you, howe the Lord hath fought for you. Behold I haue diuided vnto you by lot these nations that remaine (that as yet were not overcome) to be an inheritance accordyng to your Tribes from Iorden, with all the nations that I haue destroyed euen vnto the great sea Westward. And the Lord your God shal expell them before you and cast them out of your sight. And ye shall possesse their lande, as the Lord your God hath sayde vnto you. Be ye therefore of a valiant courage to obserue and doe all that is wrytten in the Booke of the lawe of Moyles, that ye turne not ther. from to the right hande nor to the lefte, &c. But sticke faste vnto the Lord your God as ye haue done vnto this daye, for the Lord hath cast out before you great nations and mightie, and no man hath stande before your face hitherto. One man of you shall chase a thousande, for your Lord your God hee fyghteth for you as he hath promysed you. Take good heede therefore vnto your selues, that ye loue the Lord your God: Else if ye goe backe, &c: knowe ye for certayne, that the Lord your God will cast out no more of these nations from before you, but they shall be a snare and destruction to you, and a whippe on your sides, and thornes in your eyes, vntill you perish out of this good land, which the Lord your God hath giuen you, &c. Therefore as all good things are come vpon you, whiche the Lord your God promised you: so shall the Lord bring vpon you, euery euil thing, vntill he hath destroyed you out of this good lande, which the Lord your God hath giuen you: when ye

D. ij.

shal

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shall transgresse the covenenat of the Lord your God which he commaunded you, and shall go and serue other Gods and bow your selues to them, then shall the wrath of the Lord be warre hot against you, and ye shall quickly perishe out of the good land which he hath giuen you.

This was the lesson that Iosua a little before his death gaue vnto the Israelites his people. And thus may you see that al the charge that God and the godly giueth, is to hearken to the voyce of the Lord and obey his law, which is his word, and he will defend, prosper and fight for vs no longer than we abide in the same. So that the prosperous successe, victories, and other great blessings of Kings and Rulers that knowe Gods worde, and professe the same, is a manifest Argument, that they walke rightly in his wayes, and that he is wel pleased with them. And such Kings, Princes, and Rulers, as haue troubles, warres, euill successe, and are overcome in battell of their enemies, though they say they haue the true doctrine of God, and that they follow it, and obserue it most truely of all other: yet it is an infallible token, that they do offend their Lord God, that they doe not walke rightly, nor obserue his lawes and word as they ought, and that he is not wel pleased with them.

*Ind. 1.*

And thus as God did blesse & prosper Iosua and all other before him, that hearkned to his voyce, & obeyed his worde: euen so he did to other that did likewise after him: for God gaue such wonderfull successe to Iudah the Captaine of the Israelites, (who feared God, & obeyed his worde) against Adoni-Bezek, & the Cananites, as he gaue to Iosua. And Iudah did cut off the thumbes off his handes and off his fete, according to the iust iudgement of God, for his great tyrannie vsed to other: for the sayde tyrant Adoni-Bezek confessed, that he had vsed seauentie Kings before in like manner, and they gathered bread vnder his table. And then hee was compelled to say thus: As I haue done, God hath rewarded me.

God also blessed the sayde Iudah and the Israelites, and gaue

gaue them many wonderfull victozies after that, againſte their enemies, the *Cananites* and heathen Idolators. But when the *Israelites* hearkened not to the voyce of the Lorde, and diſobeyed his worde, and worſhipped the Gods of the *Cananites*, and did wickedly in the ſight of the Lorde: then the Lordes furie and wrath kindled and wared hote againſt them, ſo that he ſuffered them to be overcome, and he deliuered them into their enemies handes that ſpoyled them, and he ſolde them into their enemies handes, ſo that they coulde ſtande no longer beſore their enemies, and whether ſoeuer they went out, the Lord was againſt them, according as beſore he had promiſed. And God ſuffered the king of Aram to preuaile againſt them, and to carry them away with him. And ſo ſerued him, & were captiues vnder him eight yeres.

Conſider alſo howe wonderfully Gedcon the Capitaine of the *Israelites* (that hearkened to the voyce of the Lorde) with three hundred men, through Gods power and might, did overcome the huge armie of the *Madianites*, that were as Graſſehoppers in number.

What a victorie did God giue to little David his ſervant againſt the mightie Giant Goliath his enemy: howe did he prosper him, bleſſe him, and fight for him againſt the Philiftines, whoſe Images he burnt, which pleaſed God: And as God hath and doeth daylye giue victorie to ſuch Princes, Kings, and Rulers, that hearkened to his voyce and obeyed his worde: ſo he hath giuen and doth giue marvellous quietneſſe and peace to ſuch Kings, Princes and Rulers, as do the ſame. For God did prosper and bleſſe king Aſa King of *Judah*, which hearkned to his voice, and obſerued his law, making him raigne in a maruelous quietneſſe and peace the ſpace of ſixe and thirtie yeres, becauſe he toke away the *Sodomites* out of the lande, and put away all the Idols that his father had made, and toke away the Altars of ſtrange Gods, and the high places, and brake doſone the Images, & cut down the Groves, and commaunded *Juda* to ſeake the Lorde God of their fathers, and to doe according



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to the lawe and the commaundement. And he toke awaye out of all the Cities of *Iudah*, the high places & the Images: therfore the kingdome was quiet befoze him, and the Lord gaue him rest on every side.

And as the Lord did prosper and blesse King *Aſa* wpth ſuche a quietneſſe and peace, for breaking downe the Aultars of the ſtraunge Gods, and deſtroying the Images ſet vp by *Abija* his father: euen ſo he hath bleſſed and prospered our moſt gracious Quene with a moſt plentifull peace al the time of hir raigne, which is thre and twentie yeres, (beſeeching God to triple it with the quiet raigne of King *Aſa*) for plucking downe the Aultars, for breaking and deſtroying the Images, for abolishing the moſt Idolatrous Maſſe (the Popes inuented ſacrifice) committed and done on theſe Aultars, & for the extirping and rooting vp the abominable law & religion of the Pope, erected & planted by hir ſiſter Quene *Marie*, to the great diſhonor of God, & the derogation of the paſſion of our ſauioz *Jeſus Chriſt*: ſetting forth in ſteade thereof, not onely in euery Citie, but alſo in euery towne and village throughout hir whole Realme of *England*, the pure and perfect word and lawe of God.

And thus it is plaine, that the cauſe of the quiet raigne of King *Aſa*, and the peaceable and quiet raigne of our Quene *Elizabeth* is all one. Which is, for the putting away of Idolatrie, which God doth moſt abhorre: & for the ſetting forth of his law & word, which he doth chiefly deſire.

But though King *Aſa* had peace al this while, becauſe he aboliſhed Idolatrie and hearkned vnto the voſce of God: yet after whē he did ſlide fro God, & put not his whole truſt in him, the caſe was then cleane alſtered, for the Lord toke his peace awaye, and God ſent to him the Prophet *Hanani*, who ſpake vnto King *Aſa* as followeth: Bycauſe thou haſt reſted vpon the King of *Aram*, and not reſted in the Lorde thy God, therefore is the hoſte of the King of *Aram* eſcaped out of thine hande. The *Ethiopians* and *Lybyanes*, were they not

not a great host with Chariots and horsmen exceeding many: yet because thou didst rest vpon the Lorde, he deliuered them into thine hande. For the eyes of the Lorde beheld al the earth, to shewe himselfe strong with them, that are of perfect heart toward him. Thou hast then done foolishly in this, therefore from henceforth thou shalt haue warres.

Thus we may see, that King Asas peace and quietnesse was turned into warres and trouble, because he hidde from the Lorde, and hearkned not to his voyce: even so if your Idolatrous Masse shoulde be planted and vsed here as you desire: then our prosperitie and peace would be turned into aduersitie and warres.

And then King Asa to mend the matter withall, did imprison the Prophet for telling him so, and did not repent and turne to the Lorde, as King Dauid did when the Prophet Nathan repproued him, which encreased the Lordes displeasure the moze against him. Here it is manifest, as before, and as it is throughe the whole Scriptures, that God doth bless his people with victorie, quietnesse and peace, so long as they stay vpon him and obey his worde, and no longer.

Marke how God did blesse that good and vertuous King Iehosaphat, the sonne of King Asa, with victories, peace, and great riches, because he walked rightly in the sight of God, and abolished Idolatry, which goodly & vertuous King in the third yere of his raigne sent his Princes and Rulers and learned men with them, to set forth Gods lawe, and to teach it in the Cities of *Iudah*. And they did teache it in *Iudah*, and had the Booke of the lawe of the Lord with them, and went about throughout al the cities of *Iudah* (his kingdom) and taught the people. And the feare of the Lorde fell vpon all the kingdomes of the landes that were round about *Iudah*. And they fought not against Iehosaphat. 2. Chro. 17.

Nowe weigh the comparison, and consider the like or more. Hath not the Lorde likewise blessed our gracions Quene Elizabeth with an vnoughten victorie, without any bloodshed, against hir rebellious subjects the Papists,

and



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and hath not he besides blessed hir with such a plenty, quietnesse, and peace, al the rest of hir raigne, as befoze was neuer scene in *England*? bicause she hath hearkned to the voice of  $\text{p}$  Lord as Iehoshaphat did: who staid not untill the third yere of hir raigne, but in the first yere, and in the beginning therof, abolished Idolatrie, and did set forth the worde of God, the holy Bible in the Englishe tongue, throughout all *England*, not onely in Cities, but also in all townes, villages, and other places, and commaunded, and gaue commission, to all hir Bishops, Doctors, Preachers, Curates and Ministers, to preache, teache, and vse the same purelye and rightly, and all other hir Magistrates to defende it. And accordingly, al the time of hir worthy raigne it hath bene, and is dayly preached and taught throughout all *England*.

And as the feare of the Lord fell vpon al the kingdomes of the landes that were round about *Iudah*, and they fought not against King Iehoshaphat: euen so the Lord our God hath feared all the Countries and Kingdomes round about *Englande*, and therefore they haue not fought against our Quene Elizabeth. Thus you cannot chuse but graunt, that if Iehoshaphat was blessed and prospered of God, then our Quene Elizabeth is blessed and prospered of God: if Iehoshaphat was a good King and did please God, then our Elizabeth is a good Quene and pleaseth God: and if that were Idolatrie that Iehoshaphat did abolish out of *Iudah*, then papistrise was Idolatrous that our Quene hath abolished out of *England*: and if that were  $\text{p}$  law of God that Iehoshaphat proclaimed, published, and caused to be taught throughout *Iudah*, then this is the very lawe and word of God, that our Quene Elizabeth hath set forth throughout al hir Realme of *Englande*.

If this and all the rest that I haue written, can not persuade you that this our religion is the very true religion, and that God doth both like and allowe it: then I thinke you are determined not to be perswaded. But yet to winne you if it wil be, marke what followed of wicked Iehoram, (though

(thoughe he was the sonne of godlye King Iehoshaphat)  
 This king Iehoram, when he was placed in the kingdome  
 of *Judah* after his father, slew and killed his brethren and  
 y<sup>e</sup> princes of *Israel*, he walked not according as Iehoshaphat  
 his father did, but wrought euil in gods sight. And he cau-  
 sed the inhabitaunts of *Ierusalem* to commit (spiritual) for-  
 nication (that is, Idolatry) and compelled his people of *Indah*  
 thereto, wherupon the Prophet Eliah spake to him by  
 writing, saying: Thus sayth the Lord God of Dauid thy fa-  
 ther, bycause thou haste not walked in the wayes of Ieho-  
 shaphat thy father, nor in the ways of Afa king of *Indah*, but  
 haste walked in the wayes of the Kings of *Israel*, and haste  
 made *Indah* and the inhabitaunts of *Ierusalem* to go a who-  
 ring, as the house of *Ahab* wente a whoring, and haste also  
 slaine thy brethren of thy fathers house which were better  
 than thou: Beholde with a great plague wil the Lord smite  
 thy people, and thy children, and thy wyues, and all thy  
 substance. And thou shalt be in great diseases, in the disease  
 of thy bowels, vntil thy bowels fall out for the disease daye  
 by day. Then the Lord stirred vp against Iehoram the Phi-  
 listines, and the Arabians, and they came vp into *Indah*, and  
 brake into it, and carryed away al the substance that was in  
 the Kings house, and his sons also and his wiues, so that there  
 was not a son left him, saue *Iehonahaz* the yōgest of his sons.  
 And after al this, the Lord smote him in his bowels with an  
 vncurable disease, and in proceffe of time, euen after the end  
 of two yeares, his guts fel out with his disease, so he died of  
 fore diseases, &c.

And againe you may see, vnlesse you do wilfully winke,  
 that the abolishing of Idolatrye, & setting forth of the lawe  
 of God, was the cause, that God did blesse and prosper good  
 King Iehoshaphat: and contrary, the committing of Idola-  
 trye, and the compelling of the people of *Indah* to sin there-  
 in, and the forsaking of the lawe of God, was the cause that  
 God did thus plague and punish wicked Iehoram his son,  
 with wars, with the taking awaye of his sons and wiues,



and spoyling his house, and with þ falling out of his guts wherof he dyed.

Here you may easily perceiue, that God spared not wicked Iehoram, though he were the sonne of godlye kyng Iehoshaphat, whom God loued so wel, for it is not the person or place, but the truth and the godlinesse of the person whatsoeuer he be, and whersoener he be, that God doeth respect. Therfore, as God doeth nowe blesse vs and thys realme, with prosperitie, quietnesse, plentie, and peace, aboue all other kingdomes that are rounde aboute vs, (as he did Iehoshaphat, for abolishing Idolatrous Papistrie, & for setting forth, obeying, and preaching his holy woꝛde: Euen so assure your selues, and loke for none other, but that God wil curse vs and plague this Realm of *England*, with troubles, warres, with comming in of straungers, spoyling of vs and our goods, with the losse of wines and childꝛe, and with vncurable diseases, or such like, as he did Iehoram and *Judah*, if we forsake the woꝛd of God, commit Idolatrie, receiue againe Papistrie, woꝛship Images, sette bp aulter, crouche and knæle to an Idol in the Masse, and force and cōpel (with thꝛeatning, pnnishing, emprisoning, racking, famishing killing and burning) the people of *England* so to do.

2. *Chron.* 27.

Also, what a mightie king did king Iotham become, and howe did God blesse him, & make him victorizous ouer his enemies, bicause he walked bpꝛightly according to þ latwe of God:

*Esa.* 37.

What good successe and prosperous raigne had that godly king Hezekiah, and what a wonderful victorie did God giue him against the blasphemous king Sanneherib, & hys huge & mightie host, by sending his angel to fight for him: bycause he hearkened to the voyce of God, and did walke rightly in his sight.

But nowe, if **G D D** did blesse and giue victorie, plentie, quietnesse, peace, and prosperitie to these godly kings & Rulers befoze mentioned (besids many other) for hearkning

ning and cleaving to his word, and for setting forth and obeying his law, that was deliuered by Moses the prophet: then it is not to be doubted, but that he wil, and both giue victorie, plentie, prosperity, quietnesse, and peace to al godly kings and rulers, that shal put down idolatrie, superstition, and al heretical religions, and shal plant in steade thereof, the pure word of God and the Gospel, which was preached and deliuered to vs by our sauour Iesus Christ, the only and very son of God. And if God did sende troubles, wars, hunger, incurable diseases, thraldome, and captiuitie, with many other curses and plagues, aswel to these kings befoze mentioned, as also to king Saule, king Salomon, Rehoboam, Ieroboam, Baasha, Elah, Omri, Ahab, Ahaziah, Ioash, and Ahaz, with diuers other, and to them that they gouerned (being the chosen people of God) for committing of idolatrie, & reiecting the law of God deliuered to them by Moses the Prophet: Then we must needs thinke, that God wil send troubles, wars, hunger, incurable diseases, thraldome and captiuitie, with other plagues and curses vpon al those kings and their people, that were not his chosen people, but once gentiles and heathen, that commit idolatrie, worship Images, and embrace Papisttall superstition, and despise, and obstinately and wilfully withstand the very true and pure word of God the gospel, that at the first was taught & deliuered by our sauour Christ the very son of God, which is more than ether apostle or prophet.

Therefore, if you be not blind, dumb, deafe, & altogether senselesse, you will with all speed flee from your Papistrie, superstition and idolatrie, on the professors and followers wherof, the aforesaid curses and plagues do dayly light, and embrace the true word of God, and the comfortable Gospel of Christ, whiche bring the greate blessings of God, as quietnesse, peace, plentie, prosperity, and victorie in this world, and endlesse ioy in heauen after this life to the professors and followers therof.

I hope you are not foolish, but that you haue some vn-

derstand.

derstand.

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derstanding, not so blind but y<sup>e</sup> you haue some glimmering,  
and not so senselesse but that you haue some reason. Shut  
not therfore your eyes purposely, bycause you will not see.  
If you knew how swete our law the Gospel is, as I know  
how sowre your papistical law is; if you knew what cer-  
taine of saluation is in our lawe the Gospel of Christe,  
as I know what certaintie of damnation is in your law  
of Papistrie the doctrine of Antichrist: and if you knewe  
and felt how this our law the Gospel of Christ, doth make  
the wicked to be godly, and to be the children of God, as  
I know that your law of Papistrie makes the godly to be  
wicked, and to be the children of the Diuell: you woulde  
then I thinke embrace our Gospel and forsake your Papi-  
strie, vnlesse you loue darknesse better than light, the diuel  
better than God, & hel better than Heauen (which I truste  
you do not.)

Perhaps some wil saye, if they that get the victorie ouer  
their enemies are blessed of God, & so they are the people of  
God: Then y<sup>e</sup> Heathen Idolaters are blessed of God, & are  
Gods people: for they haue had & haue dayly god successe  
& victorie ouer their enemies, yea, & haue many times ouer-  
come the people of God, y<sup>e</sup> had his law & his word. I grāt  
it, as befoze it appeareth, but therfore they were not Gods  
people and blessed: For the heathen and Idolatrous peo-  
ple, because they haue god successe & doe overcome, are not  
blessed and godly, but the children of God are scourged and  
overcome by them, bycause they are euill and wicked, and  
forsake the law of God. The rodde is not good bycause it  
doth beate the childe: but the rodde doth beate the child by-  
cause the childe is euil. It is manifest befoze, that the chil-  
dren of Israel were overcome and carried away Captiue  
of King Aram, an Heathen Idolatour, yet King Aram &  
his people was not blessed of God, nor yet wer the people  
of God, neyther their law was the law of God, althoughe  
they got the victorie. But God deliuered the people of In-  
dash into their hands, and suffred them to be carried away  
Captiues



Captiues by them, because they did forsake the Lord, disobeyed his worde, and committed Idolatrie, for so God did promise. The scriptures are full of the like examples.

It is most manifest throughout the whole Scriptures, that God hath chiefly blessed those Kings and countries with wealth, prosperitie, and victorie, which mightily and speedily plucked down Images and false Gods, and did extirpe and destroy Idolatrie, and set forth earnestly and zealously the worde and lawe of God: though they in some other particular things sometimes offended, as King David did in numbering of his people, and committing aduoutrye and murder: as King Asa for putting confidence in the King of Syria, and leand not wholly upon the Lord: and as King Iehoshaphat did in going to fight with King Ahab, & diuers other committing such like, whose faultes, though God punished, yet he neuer therefore deliuered them into their enemies hands, nor to be caried away captiues. But those Kings that cast away Gods word, and hearkned not to his voice, but fel to Idolatrie, and worshipped Idolles and strange Gods, (though they were neuer so godly before) immediatly the Lords wrath kindled against them, and stirred by enemies to fight with them, and sold and deliuered them into their enemies hands: & suffered them either to be killed, wõderfully to be plagued, or to be caried away prisoners and captiues. So that hereby it plainly appeareth, that the most safetie, quietnesse, prosperitie, and victorie of a Prince and his people, and to be most assured to haue God on their side, and to defende them, is to sette forth and maintaine the true lawe of God, and the Gospell of Christe, and to plucke vp, put away, deteste and abhorre all Idolatrie, superstition, and all religions whatsoever, that are contrary to Gods word. But as al the Kings and people that did set forth and obey Moses lawe, and suppressed and put downe Idolatrie before Christ, were then the people of God, and so blessed, prospered, and defended of him: Euen so al the Kings, Princes, and Rulers, and their

2. Samuel. 24

& 11.

2. Chron. 16.

2. Chro. 18.

*Acts and  
Monuments.*

*Cooper in  
Epit. Chro.  
fol. 223.*

people that since Christe haue and do professe and set forth the Gospell, were and are the people of God and Christes flocke, and are likewise blessed, prospered, and defended of God. For howe did God blesse and lone that worthy and godly Emperour of the West partes, called Constantine, that vanquished the army of Maxentius the Tyrant that horribly persecuted the Christians, who flyinge oute of the battell was drowned in the riuer of Tiber. And also he ouercame Licinius the Emperour that persecuted the Christians. And also God did maruellously blesse and prosper Frederike the godly and Christian Emperour (thoughe the Pope did curse him neuer so muche) for he subdued almoste al Italie, except a fewe Cities that fauoured his enemies, whereby you may plainly see that God blessed this Christian Emperour with victorie: and contrary, cursed the Pope with ouerthrowe, they both professing to be Christians. But seeinge God stode with the Emperour and gaue him the victorie, and ouerthrew the Pope, and gaue him the foile: Therefore it is manifest according to Gods promises before declared, that the Emperour was of a true religion, that God was wel pleased with him, and that he was the better Christian: and that the Pope was of a wrong religion, & walkt not rightly according to Gods lawe, and so no good Christian, and therefore displeased God. Thus you may perfectly vnderstande, that as God before the comynge of Christe, did blesse and gaue victorie, to the Kings and Rulers that set forth and folowed Moses lawe, plaguing and destroyinge their enemies: Euen so now God dothe blesse and prosper the Christian Princes and Rulers that sette forth, fauour, & defend the gospell of Christ, and dothe plague and destroy the enemies of the true Christians that embrace and folowe the same. And as God (before Christe was bozne) didde prosper and defende none but the Jewes that folowed Moses lawe, and called them onelye hys people: Euen so since the time of Christ, he doth prosper and defende none



none, but onely them that professe and followe Christs gospel, named Christians. And as the often reading, hearing, and perusing of the same lawe of Moses was the chief way for the Jewes to knowe it: and to knowe it perfectlye, the nexte waye to followe it: and to follow it truely, the chiefe meane for God to blesse and defend them: Euen so our often reading, perusing, and hearing of the Gospell, is the chiefe waye for vs to knowe Gods will and pleasure and to knowe it perfectlye, is the nexte waye for vs to followe it: and to followe it truely, is the chiefe meane for God to blesse, prosper, and defend vs, in this worlde, and through Christe to saue vs everlastingly in the worlde to come.

Nowe, if there be none other waye for vs to be blessed and defended of God, than by hearing, reading, and perusing the Scriptures, (as mooste certainlye there is not) then they muste needs be unhappy, haue euil successe, and be subiect to all mischiefs, that wil not reade it, peruse it, heare it, nor knowe it. Therefore these Papists are unhappy & accursed, that will not reade, peruse, heare, nor know the Scriptures, the knowledge and following whereof, is the fountaine of all blessednesse and happinesse.

Perhappes some of you will saye, Where all our fore-elders unhappy, cursed or damned, that didde not heare, reade, and beleue thys lawe that you now teache whome I aunswere thus: Are all the Apostles and Martyres that dyed for professyng thys our Lawe or Gospell, and all the holpe olde Fathers that neuer hearde of the Pope nor of hys Lawe, and also all our and your fathers, brethren, sisters, and kinsfolkes, besides manye thousandes that haue refused the Pope and his lawe, unhappy, cursed, or damned?

What



*Math. 16.*

What particular persons or people are saued or damned, I referre that to God, but thus much I dare be bold to say, (for Christ himselfe saide it) He that beleueth and is baptized shall be saued, but he that beleueth not shall be damned: not meaning, that he that beleueth in the Pope and his doctrine, but he that according to the Gospel doth beleue in Christ, and that he is the onely sauour of the world, shall be saued. Wherefore, whatsoever the Pope teacheth, there is no saluation without beleuing in Christ. Therefore all you that cleaue to the Pope and his law, and refuse the gospel which is Christs law, do highly displease God. If the Iewes that followe Moses law, that was deliuered and commaunded by God, do maruellously displease God, then, doe you thinke that you that followe the Popes lawe that God neuer commaunded, can please God: It can not be so.

Therefore how vnwise are you that would be thus cursed, plagued, & be unhappy to haue youre Idolatrous Masse here againe, whiche God doth deteste and hate?

*1. Samuel. 5*

I beseeche you consider, that the worde of God whiche we haue, and the Masse which you would haue, are so contrary the one to the other, and are such Enimies, that they can no more dwel together quietly, than the Arke of God could with Dagon: So that the Quenes Maiestie (as a most prudent Princesse) hath with al hir power and might, kepte oute that Idolatrous Masse, and all other the Popes trumperie, thereby to obtaine Gods fauoure, and his saide greate blessing, and to keepe hir Realme in concorde and quietnesse. And as hir Grace dothe keepe the same oute by force, so, if you haue it againe (in hir life time) it muste be brought in by force. And as the Quene is the champion of Gods word, to keepe out Idolatrie: so must some Papistes be champions to bring in Idolatrie. And who would they be I pray you? Forsooth, your procured or wished souldiours of the Pope, enemies to our Quene and countrey, yea, and perhaps some of them disobedient to their owne Prince, committing without their leaue or licence, that would not come

come to maintaine or defend you as you thinke, but would come to destroy you as we knowe, that would not succour you, but spoile you, and would make you rather slaves than subiects.

Perhaps some of you may thinke, that the straungers you wish to come hither (though they be foes to the Quēn, and come to fight against hir Papistrie & us) will not mis- use you, for that you and they are of one religion. Woe- wel, trust you to that, and we will truste to God. (But if they be hir foes, and fight againste hir, me thinkes they shoulde not be your friendes that oughte to fight with hir) yet, do you not see every day, that the son being of the same religion that his father is of, doth poison, destroy, and kil his owne father to haue his liuing after his death: Do not many kill their very friendes for their goddes and money, though they be of their religion: Doe not many robbe and spoile their owne countrey men, though they be of their religion. If this be true (as you cannot deny it) then doe you thinke that the Popes cruell souldiours, that shoulde come to destroy your Prince and hir loving subiects (though you be of their religion) woulde sticke to spoile you, whereby they may haue your lands and goods, and be Maisters and Rulers ouer you: no I warrant you. And many a souldi- our and rascall of the Popes souldiours, (the Quēnes foes and ours) woulde not be very religious, nor woulde bee so spisse-conscienced in Papistrie as you thinke, but would prowle about for their pray, not sparing either Protestant or Papist, raking rather aboute for riches than regarding religion. I pray God it happen not to you for your uncon-  
tentēd mindes, as it did to the Grecians, not considering  
their happy estate after they hadde expelled the Persians,  
who falling at discorde among themselves, didde lose at  
last all their greate liberties, and were brought into mar-  
uellous bondage and thraldome of thyrtie tyrants.

Consider I pray you what happened to the Citizens  
of Rhegium in Cicilie, being at cōtention amōg themielues,

Cooper Epis.  
Chron.

Cooper Epis.  
Chron.



## A perswasion

the one parte of them sent for aide to *Himera*, which strangers of *Himera* after they were come to *Rhegium*, did bothe kil them againste whome they came, and also most cruelly murdered them they came to aide (although they were of their religion (for they were all heathen, and Idolators.) And so the strangers that they sent, for had their Citie and the Citizens goodes to themselves, as the Quene's foes y you procure or wish to come against our louing Quene, to helpe you bp with your Masse and Idolatrie would vse you.

*Acts and  
Monuments  
page. 140.*

Marke I beseeche you, howe the cruell Danes did oppresse oure auncestoures in the tyme of King Ethelwolfe, though they sent for them to helpe them (as some of you haue procured and desyred the Popes Souldiours to helpe you bppe with youre Masse, and to fight agaynst your gracious Prince and your Country) when they were come into *England*, they cruelly murdered oure Nobles, wickedly opprest the Commons, impiously persecuted the innocent Christians, iniuriously possessed the lande, and their habitation, chasing the inhabitantes out of house and Country, &c.

These miseries, troubles, and thraldomes, then (and at many other times) didde oure auncestoures feele in this lande by the comming in of their foes, whiche (blessed bee God therefore) neither you nor we do feele. And I beseech God that we neuer do feele, which both you and we should feele, if so many of the Popes souldiours were here as some of you wishe, to helpe and aide you against our Quene, to sette bppe youre Masse and Papistrie: (though you thinke they would be friendly to you for your religion.) For consider this wel I beseeche you, what battayles, what murders, what bloudshed, what burning of Towns, what spoyling of Countreys, and what dolefull destructions haue there bin throughtout al *Europe*, at one time or other, (no Realme nor Countrey excepted) in the space of foure



oz five hundred yeares : when euery one professed and followed the Popes religion : and almost fewe (oz none in respect) knewe any other religion : And who were they that diode thus murther one an other , spoile one an other , and burne and consume one anothers Country? were they not al of the Popes law and of his religion : yes truely. Now, if Papistes made battailes with Papistes, if Papistes murthered Papists, if Papists spoyled Papists, if Papists burned the Countries of Papists, if Papists did winne realms and kingdonis from Papists, if Papists made themselues Lordes ouer Papistes , and if Papistes made bond-slaves of Papistes, (hauing no colour to suspecte them, but that they were Papistes, and of their owne religion.) Then, doe you thinke that the Popes papisticall Souldiours that you woulde procure oz wishe, to fight againste our Quene and hir louing subiectes, wil spare you though you are Papists, and of their religion, hauing a great colour to take you for Protestants , whome they utterly enuy and hate : beleue it not . Therefore neither procure nor wish for the coming in of the Romaine Souldiours against our Quene, to sette byppe youre Masse and other the Popes paltrie. But be true rather and louing Subiectes to hir grace , and ayde and helpe hir (if neede be) to kepe both them and it out of the realme.

We in *England* haue bin so long broughte vp in the teaching and preaching of the gospel, that these Papists that are oure sovraine foes, thinke we are almost al Protestants (whome they call Heretikes) (for whiche they abhorre vs moze than if we were notorius murtherers, drunkardes, aduouterers, oz fornicators) for lette anye of our Papistes trauaile beyonde the Seas among them, if they know once that he is an Englishe manne, straightwaie they saye (oz iudge hym at the leaste) to bee a Protestant, though hee bee as deepe oz a deeper Papiste than themselues.

*J. G.*

(vnlesse

## A perswasion

(vnlesse they knowe him verpe well to be a Papiste.) And thus, though they thinke there are many Papists in diuers other countreys, yet they thinke there are selue or none in *Englande.*

Wherefore, seeing now these our sozaine foes (such as you wish to come and fight against our Prince and Countrey) wil not be perswaded that you are Papists, when they can lose nothing by trusting you: thinke you then (if they were here) y<sup>e</sup> you could perswade them y<sup>e</sup> you are Papistes, when they maye haue al your landes and godes by mystrusting you: No I warrant you. Wherefore you may then tel them long ynoughe, that you are of their religion, ere they will beleue you, or at the leasse fauour you.

The Angels of Heauen were and are all of one religion, and hadde the verpe right religion I thinke, (for if there were anpe one religion better than an other, it is verpe like they haue it in Heauen) yet throughe Pryde, Lucifer and a greate number of his fellowes, were not content with their estate, but meant not onelye to be aboue their fellowes, but also to be equall with God.

*Inde in his  
Epistle.*

Perhappes some of you will saye, thoughe the Angelles are of a pure religion, they are no Protestantes: wel, whatsoeuer they are, I am sure they loue and obey God and hys worde: And therefore I dare boldelye as fyyme, that they are no Papistes, (vnlesse those Angells that became Diuels and fel out of Heauen, are Papists, which is verpe like, for both the Pope and the Diuels are quite contrarpe to God.)

Nowe, if the holy Angelles of Heauen that were of the purest religion, beynge all vnder one King, the beste King of al other, and in one kingdome, woulde haue exalted themselves aboue their fellowe Angells (though they were al of one religion) disdeining y<sup>e</sup> their fellows should be equall with them: When do you thinke that the earthlye Papists y<sup>e</sup> you prouoke or wish to come & fight against our Prince & country, that are of a false and wicked religion, in whom

whom there is neyther humilitie, truth, no2 mercie (for the moze proude, cruel, & false they are, the perfecter and righter Papistes they are) that are of a straunge countrey, subiects to the Pope or to an other King or Ruler, of a contrary language, and of a contrarie nature to vs, will not be Lords and Rulers ouer you, will not exalt themselves ouer you: and will not be masters of you and yours: yes be bold of it: though they and you be both of one religion. For if they be not, it wil be bycause they can not.

Let the crueltie and tyzannie done to our neyghbours in *Flanders* (but euen yester day to speake of) be a sufficient spectacle, warning and example to you, for procuring of the Popes souldiours to ayde you against your prince & hir louing subiectes, to set bp your masse & the Popes doctrine: (though they be of your religion) for was there none spoyled, defloured, rauished, misused and killed there but onely Protestants trow you: Ask *Antwerp* and it wil quickly tell you: besides diuerse other places, that therin can say something And who were they that vsed them thus: were they not the Captaines of their own Prince and ruler, (though perhaps they did so without his wil): Now if the Papists spoyled, defloured, rauished, misused, and killed y subiects of their own king and Prince: (for al they were Papists & of their own religion) then wil the Popes souldiours (that you procure or desire to fight against your prince) spare you y are not their Princes subiectes: (though they be of your religio:) if you beleue it, the you are not so wise as I wissh you.

And though these the Popes souldiours (that you procure or wissh, to enter in any of the Quenes dominions, to fight against hir highnesse and hir obediēt subiects, to help you bp with your masse and other the Popes paltry) do make you beleue befoze they come, that it is only to ayde and help you against your Prince, and that (if they get the victorie) they wil be fauourable to you, or be at your commandement, that are of the Popes religion, and that they



wil not spoyle or hurt you, but onely the Protestantes: yet  
 what if they say then (when they see your great wealth and  
 riches) that you are Protestants: (for wealth, riches, Je-  
 wels, money, lands, and greate livings are able to entise  
 them to make Protestants of Papists) if they then spoyle  
 you, cruelly vse you, turne you out of al your goods, lands,  
 & livings, murder you, kil you, make slaues of you, & ney-  
 ther trust you nor suffer you to be in any authority (though  
 you cry neuer so loude vnto the, saying, we are Catholicks  
 which hold of the Pope, we are of your religiō, we procure  
 you to come hither, we sent for you to help vs bp w<sup>th</sup> the ho-  
 ly Masse) if they vse you thus (as no doubt they woulde if  
 they coulde) in what case are you then? what remedie shall  
 you haue of them for mistaking of you? where wil you sue  
 them? in what courte wil you commence your action a-  
 gainst them? no, no, there wil be no remedie to be hadde of  
 them, vnlesse crying, wæping, howling, and wringing of  
 hands, wil remedie the matter. Marke a preatie ex ample.  
 The Lion made a proclamation that no horned beast bp-  
 on paine of death shoulde come within seuen myles of the  
 Courte. Whereof when the silly Hare hearde, she ranne  
 from the Courte as fast as euer she coulde, to whome the  
 Fore sayde meeting hir, why dost thou runne so faste? to  
 whom the Hare sayde, it is time to runne apace I trowe:  
 why so sayde the Fore? to whome the Hare answered a-  
 gaine, dost thou not knowe of the kyngs Proclamation,  
 that if anye horned beaste be founde within seauen my-  
 les of the Courte, that they shoulde dye for it? that is  
 true sayde the Fore, but that Proclamation toucheth  
 thee neuer a witte, for thine be eares that thou hast, they  
 are no hornes. I know that sayd the Hare as wel as thou,  
 but what if the King say they are hornes, where am I the?  
 Euen so if the Popes soldours (that you wish to come to  
 fight against our Quene) saye that you are Protestaunts  
 (though you are as rancke Papists as they) wher are you  
 then? you were then as good to be protestauntes, for you  
 shoulde

shold pay as depe as they. Think not but that they could regarde rather your ryches than your religion, your liuings than your lawe, and your possessions than their promise. For it is a maxime and a rule with the Pope and his partakers, that *Fides non est seruanda hereticis*, Faith (or promise) is not to be kept with Heretickes.

Confil.  
Constan.  
Session. 19.

Thus you may see (if thou be not starke blinde) how forraine foes haue vsed our auncestours, for all they were of their religion. And thinke you to haue better lucke at the Popes Souldiours hands, if according to your procurements or wish they should come hither to fight against our Quene and vs, (if they be able at the least) than our auncestours hadde of forraine foes, or the Citizens of *Rhegum*, of them of *Himera*, whom they sent for to ayde them against their own brethren and Citizens, before mentioned: you may beleue it if you wil: but you shal neuer seele it if you would.

But suppose that the Popes souldiours that you wish to come hither, to sette vpp your Masse and Papistrie would fauour you, defende and save you that are Romanistes, for that you should be of theyr religion, yet you are sure that they would spoyle, burne, and kil vs both Prince and Protestauntes, (if their power were to theyr pretence) whereof some would be your owne fathers, mothers, sisters, brothers, wiues, children kinsfolks, or beerie deare friends, which (if you be the children of God) you would not only feare that we should seele, but also your selues abhorre to see.

Alacke for pittie, how can you perswade your selues to be in the right way, and that the same that you embrace is the right lawe of God, whiche can be content to see your most louing Prince spoyled, your parentes persecuted, your sisters murdered, your brethren burned, your wiues misused, your sonnes tormèted, your daughters destroyed, your kinsfolks killed, your faithfull friends fired, and your

coun



Countrey folkes consumed. The Lord open your eyes, for this is far wide from Christs religion, though it be iumpe with the Popes religion.

*Math. 7.*

If you are of God and hearken to his voyce, then you must loue your neighbour as your self. And is thys to loue your neyghbor as your self: to haue your desire with their destruction: to haue your wish with their grieve and woe: and to craue your sonde fancie with their confusion: if you would be called Christians, then doe as it doeth beseme Christians. And followe y<sup>e</sup> law of God knit vp in one short sentence, whiche was spoken by Christe, the Captaine of Christians. And this it is: Whatsoeuer you would that me should do vnto you, do yee euen so to them. Now marke I beseech you, if we should racke you, torment you, burn you, and kil you for your religion, I am sure you would not be wel pleased w<sup>th</sup> vs for blsing you so: Then why do you wish and are content that we should be spoyled, burned, or killed for our religiō: Therfore you that are of the Popes religion, are not of Christs religion, bycause you haue racked vs, spoyled vs, tormented vs, burned vs, and murthred vs: which you would not haue vs do vnto you.

Now if your religion be not Christs religion (as these wordes and your workes haue sufficiently proued:) then I know not whose religion it is, vnlesse it be the diuels religion, whose religion must needes be wicked and euil, for that Christs religion is most holy and good. And thus I haue sufficiently proued vnto you, that the Gospel that we haue is the true law of Christ: And the Pops law that you followe is the false law of the Diuell or Antichrist.

But if your harts be so obdurate, that no trueth can enter into the same: Then mark this that followeth, and deny it if you can, or confute it if you are able: If god bestow ed these his blessings befoze mentioned, onely vpon that people that hearken to his voyce and obey his wordes, (as he hath promised) and if our gracious Quene, we hir subiectes, and hir realme, haue had these gods blessings moste plentifully



plentifully poured vpon vs, euer since she hath set forth this our religion, the worde of God, & put away the Masse and Idolatrie: then it is most euident, that this our religion is the true religion of Christ and lawe of God: bycause of the wonderfull blessings that we haue enioyed withall.

And if God send these plagues and curses befoze rehearsed only vpon that people that doth not harken to his voice, but disobeyes his lawes and commandementes, & commit Idolatrie (as he hath promysed, & if these Kings and Princes, & their people that obey the Pope and his lawes, that are enimies and suppressors of the word of God, haue dayly these plagues & curses light vpon them: then it is most apparant, that the Popes religion is false, abhominable, and wicked, and that God therewith is highly displeased, because of the manifolde plagues and curses that he dayly sendes among them.

And thus for that God doth blesse vs with his foresayde blessings, and that with such a plentie, quietnesse, peace, and prosperitie as *Englands* neuer tasted befoze: And bycause diuerse Countreys that obey the Pope and embrace Papistrie, haue bene, and are yet still compassed and enuironed with the saide plagues and curses of God (that is) warres, troubles, scarcitie, and such like, both we struing and taking our selues for Christians, as did the *Israelites* and the people of *Iuda* that were all Iewes and called the people of God, whereof the Kings of *Iuda* and their people, for cleauing to Gods lawe, were blessed and prospered of God, and the Kings of *Israel* and their people, bycause they committed Idolatrie and disobeyed the lawe of God, were plagued and cursed of God.) Therefore it cannot be denyed by any, vnlesse they be as senselesse as brute beastes, but that this that we haue is the true Religion of Christ, whereby wee haue our name of Christians, and that Papisticall doctrine which you haue, is a most false and erroneous religion, the professors whereof cannot iustly be called Christians, but rather Antichristians.

## A persuasion

Yet perhaps al this wil not persuade some of you, though it be neuer so plaine and true. But if this and the rest will not allure you to fye from Papistrie, and to sticke to Gods word. Surely, surely, you are then fully bent to resist the open & manifest truth. And though therby you willingly cast of God and his word, yet I beseech God that he do not cast you of for euer.

It may be that some of you wil graunt that Gods word, is true, but that we do mistake it, and that we haue not the true meaning and vnderstanding thereof, so that we misuse it: certainly this I will saye to you, if we do misuse it and mistake it, then God takes his markes amisse, and is maruellously ouersene, that blesses vs so abundantly that mistake and misuse his word: and sendes his plagues and curses on those Countries and people, that vse it well, & take it rightly: and so by this it should seme that God doth directly against his promise.

But assure your selues, though your presumptuous Pope, and his obedient Prelates may be deceiued, & ouersene (as no doubt they are) God and his deere sonne Christ, can neyther be deceyued, nor yet ouersene, marrye God ouersees them all loke they neuer so high.

Therefore turne to the Lord and to his holy worde, that therefore will bless and prosper you: and forsake the Pope and his doctrine whereby God doth plague and curse you: and loue, obey, and thinke well of your most louing, naturall, and mercifull Quene, that mercifully and myldely doth protect you.

If you would marke but hir Maiesties power, and know what she may do, & weighe your owne doyngs, & what you ought to do, truly you would say then that she is the most myldest and mercyfullest Quene, one of them, that euer reigned.

You thinke not amisse in hir grace, and count hir not vnnmercifull though she put Thaeues to death for stealing, which God hath not commaunded to bee punished wth death:



death : and can not you see that his maiestie is marvellous mercifull, in that he suffers you to liue, for disobeyng of Gods word, and committing of Idolatrie, which God by his law hath commaunded to be punished with death?

King Iosias burned the Idolatrous Idols vpon the Altars that committed Idolatrie, and yet he is reckned for a godly King : but our mercifull Quene Elizabeth, hath not burned the Popish Idols on the Altars where they committed Idolatry in saying of masse, and worshipped a piece of bread for the body of Christ, which she might haue done if she would, and yet you count not his for a godly and mercifull Quene. 4. Kings. 23. 20.

You prayse and extoll Quene Mary to the Heauens, for vsing crueltie, and for burning his humble and faultlesse subjects: but if our Quene Elizabeth should vse lawfull severity on his stubborn and disobedient people, Gods foes and his enemies, that desire his death and destruction, the confusion of their countrey, and the ruine of this Realme, you would dispraise and slander him, and saie she were a cruell tyrant.

Pay for all his highnesse hath vsed you so mildely & mercifully as she hath done, yet some of you would darken his deserts if you could, in saying most spitefully, & falsely that this is the time of Tirannie, these are the daies of persecution, this I graunt, but not in *England* though you meane in *England*, truly such as do say so, must needs I thinke speake against their conscience & their knowledge, vnlesse they take mercie for crueltie, & crueltie for mercie, & then I may say vnto them as *Esay* saide to the *Iewes*, Wo be to you that call euill good, and good euill, &c. If this be the time of tirannie and persecution, when you that are manifest enemies to your Quene and Countrey before wel proued, are suffered to liue peaceably to enioy your goods quietly, to go at your libertie, or imprisoned to fare daintilie, and there to liue merrily, or to be releast vpon suerty : then what was Quene Maries time, when his simple humble and faultlesse

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lesse subiectes were cruelly imprisoned, in stocks and chaynes and other Engines tormented, most tyrannously racked, their friendes to come to them not suffered, on the bare bozdes and ground lodged, to haue pen and Inke and Candle light not permitted, for want of meate to be famished, in prisons priuily to be murdered, and abrode in euerie mans eyes to be burned.

That time of Quene Mary to all wise men may rather seeme to be the time of crueltie, tyrannie, and persecution, than this milde & mercifull time of our Quene Elizabeth.

You that thus drownde the mercifull doings of our most mercifull Distresse & call it the time of persecution, I pray God for your vnthankfulness and perversnesse that hereafter you feele not a time of confusion.

I beseeche God to open your eyes to see howe his Grace doth persecute you, for if you did see (yet I feare some are blind for the nonce) you would then say that the persecutes you none other wise, than the louing father doth his childe, and as the good Scholemaister doth persecute his Scholler, that he would faine haue to learne.

*Coopers chro.  
fol 21.*

Therefore your peruerse detracting of this most blessed time of the Quenes happie and mercifull gouernment, doth shew that you doe not reioyce therein, but wishe the contrarie. And as Donald once king of Scots, did neuer laugh but when he heard of the disoord and slaughter of his nobles: so I feare, you that are English enemies before mentioned, are most sorrowfull at this most blessed and happie state of our Quene and this our Countrey.

Therefore consider what I of verie zeale before haue written, and bee no longer English enemies, to haue Gods plagues and curses, but become English friends, to obtaine thereby Gods blessings and fauour. But if the trueth of Gods word can not moue you, the prosperitie of our godly Princes can procure you, nor all that is sayd before by forreine foes can perswade you, then learne at the heathen that knewe not God, to loue your Prince and to be friendes to  
your



your Countrey.

Zopirus an Heathen that knew not God, did cutte off his owne nose, eares, and lippes, disfiguring himself, to come in credite with the *Babylonians*, whereby he deliuered the Citie of *Babylon* to Darius his Lorde and maister : but you (as it seemes) that needes will be *Christians*, doe wish and goe about, to deliuer the whole Realme of *England*, your native Countrey, into your enemies hands, to y<sup>e</sup> confusion of your louing and mercifull Prince, and the cutting off the heades of thousands of your Countrey men.

Mutius Scevola an Heathen, and a Senator of *Rome*, (for the love and friendship he bare to his Citie and Countrey) went into the Campe of King Porcenna, purposely to slaye the King, but missing his purpose of the King, he was apprehended, and threated therefore to be put to death, who then looking aside, & espying a great fire, most couragiously therein he put his arme, and there did hold it still untill it was burned, saying then verie stoutly, (to feare the King withall) that three hundred in *Rome* had likewise sworne to slay the King, whereby the said King Porcenna made peace with the *Romaynes*: But you that take your selues to be the chiefest *Christians*, and of the best Religion of all other, are suche enemies to this your Countrey, that you woulde haue our sovraine foes & enemies to come into this realme, whom you woulde ayde and helpe, to make warres vpon vs, to displace your Prince, to get our Countrey from vs, & not onely to spoyle vs, but also to burne our armes, bodies and all.

Marcus Curtius a worthy Knight of *Rome* & an Heathen, *Cooper Epir. Chron.* was such a speciall friende to his Countrey men and the Citizens of *Rome*, that whereas there was a pit or gulfe in *Rome*, out of which came such a stinking and horrible smell, that a great sort died daily by y<sup>e</sup> infectio therof, which could be ceased by no meanes, vnlesse the best Jewell or thing in *Rome* were cast into it, which Curtius whē nothing could be found to cease it, (thoughe many Jewels & pretious things

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was thzown into it) taking himself to be the chiefest thing that the *Romaines* esteémed, armed himselfe at al points, and riding on a godly courser richly trapped, leapt into y<sup>e</sup> gulfe for the safegarde of the people, & then incontinent the earth closed; which place was called Curtius lake: but you that are obstinate and determined *Papistes*, taking your selues for pure *Christians*, woulde haue straunge *Romanistes* the *Popes* souldiours, and our *Princes* enemies to coine into hir Cities with great horses and coursers, to make most stinking fumes, smokes and smells, where there is none to displace hir, and to destroy vs, and smulder vs, that are your Countreyemen and Citizens.

Cooper Epit.  
Chron.

Zealeucus that famous Duke of the *Locrenses* an *Heathen*, made a lawe that whosoener did commit whoredome, fornication, or adultrie (if he were known) should therefore haue both his eyes put out, the first offender wherof, (after the said law was made) was his owne Sonne: which woz this Prince by no meanes woulde bee entreated, but the same lawe shoulde be kept, and the offender to bee executed accordingly whereby his subjects might well thinke, that if his owne Sonne coulde not be pardoned, it was not for them then to looke for any pardon, if they shoulde offende: and so by the seuerer execution thereof, he was assured that the same necessarie law would be kept: yet the sayde Duke at length by earnest motion and perswasion: mitigated the rigour of the Lawe towarde his sonne, but in such sorte that the same lawe shoulde not bee broken, so that he commaunded that one of his sonnes eyes should be put out, and an other of his owne: but you that are the sayde *Englishe* enemyes (inferiour *Papistes*, not superiour *Princes*) that take your selues to bee good *Christians*, (yea and woulde be angry with them that shoulde call you otherwise) desire and wishe the *Popes* souldiours our foes to enter here into *Englande*, to fight against our Prince, and not onely to put out our eyes, but also to plucke out our hartes, and to destroy and abolish our good lawes, the lawe of God which is against



against whoredome, and fornication, and thereby to bring in the Popes Lawe, that maintaineth and allowes fornication and whoredome?

Now seeing these Heathen, with diuers others such, that knew not God, were such faithfull friendes to their Cities and Countries, that for the safegard and commoditie thereof, did cutte off their noses, eares, lippes, dyd burne their owne arme, dyd lose their liues, and pluck out their eyes, will you then that count your selues Christians, wylle or seeke the sorrow of your soueraigne, the annoyance of your neighbours, and the confusion of your Countrey?

Duke Dandalus was content to be tyed in Iron chaines and submitted hymselfe vnder the Popes table (Christe *Jewel in de- sens. Apolog.* neuer taught the Pope that lesson) to make the Citie of Venice free, and to bring the Venetians from bondage to libertie: But you woulde fayne submitte your selues to the Pope and kisse his foote, to bring this your famous Countrey, from libertie to thraldome, and your Countrey men from freedome to be bondslaves.

King Alured once a worthy King in this Realme, for the safegarde of his people and Countrey, chaunged hymselfe from a King to a Minstrel, and endaugered himselfe to goe among the Danes his enemies, and played before them in their Campes, whereby he perceyuing their negligence and weakenesse, returned priuily to his armie, & then with a chosen company, sodainely in the night he did set vpon the Danes, and so slew a great number of them. And will you then contrarie, being subiectes, liuing here in your own Countrey at pleasure, safetie, & quiet, wylle or deuise wayes or meanes to bring in our enemies, to spoyle your Prince, his louing people and Countrey? *Hollenshed, in his Chro.*

Marke wel & weigh aduisedly, I beseeche you, that when King Alured did thus daungerously hazard his life for his Countrey, then this Realme was vexed and scourged with three marvellous plagues, that is, with their enemies the Danes, with great mortallitie of men, and with mur-  
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rairie of beaſts: but now when you ſake or wiſh for þe ſpoile and confuſion of your Countrey, God hath bleſſed vs with three ſpecial bleſſings, that is, with the pure preaching of þe Goſpell, with a great plentie of al things, and a wonderfull peace, ſuch as this Realme had neuer ſo long before.

Conſider therefore the good caſe that now we are in, and þe euill caſe our auncesters haue bin in: for this our Realme, was gouerned once vnder diuerſe Kings at one time, but by the great policie & worthineſſe of our former Rulers, as Mulmutius, Dunwallo, Aluredus, & H. Adelſtane (or rather by Gods power and prouidence) this Realme was brought from the rule & government of ſeauen Kings at one time, to one Monarch, vnder the government of one Prince: but you (if you myght haue your will or wiſhe) would haue vs to loſe our one moſt quiet and mercifull gouernour, to bee ruled, gouerned, and to bee in bondage and ſlaueirie vnder many tyrants.

*Galen.de  
Theriaca.*

Therefore I may iuſtly compare you to Wipers: for, as they are conceined by the deuouring of their fathers, and brought forth by the deſtruction of their mothers, and at laſte are deſtroyed themſelues: euen ſo you goe about as much as in you lyeth, to deuoure your fathers that begot you, to murder your mothers that did beare you, to deſtroy your wiues that do loue you, to bring your childre to thraldome that obey you, to burne your brethren that benefite you, to ſuppreſſe your Prince that defendeth you, to conſume your Countrey men that ſhould ayde you, & to ſpoyle your whole Countrey that doth nourish you: which, if you ſhould bring to paſſe (as God forbidd) then looke to haue the rewarde of Wipers your ſelues, which is, ſhort life and deſtruction.

If you cannot ſee the good caſe you are in, I feare you ſhal feele the euill caſe you ſhall be in: for you are like to a ſouliſhe ſervant that dwelleth with a good Maſtreſſe, who being gently reprimed (not ſharply corrected for hir fault) and therefore weary of hir welfare, gets hir a ſtrawd husbände in



In al the harts, who doth not only then lead a sorrowful life, but also would be right wel content with the scrappes she was wonte with hir Maistresse to throw away, and would be glad of simple clothes that befoze she disdainned: so you being gouerned vnder a mercifull Quene and louing Mistresse (not seeing your great plentie, quietnesse, and peace you haue by hir) would faine chaunge hir for a cruel champion of the Popes, whose traine would make you their flanes, spoyle you of your substance, ravish your wiues, deflower your daughters, and cause you to fight against your own friends, murder you, and treade you vnder their feet: (for if their maister the Pope hath trode vppon an Emperours necke, do you thinke that his seruants wil sticke to trample on your backes and bellies: And thus you are far worse to youre selues (thoughe I haue proued you euil ynough to be) than the sonde mayde is to hir selfe: for she for a good mystresse gets but an euil husband, who may by law be compelled to vse hyr better, but you for one moste milde and mercifull Maistresse, would haue a thousande euill and cruell Maisters, of whom you shal haue no redresse.

Now to auoyde all these mischiefes befoze mentioned, cleaue vnto **G D D** and his worde, cast off the Pope and his Lawes, feare to haue Gods curses, care not for the Popes curses, for ener since the Pope hath curst vs, *Malac. 2.* the Lorde God hath blest vs, (with quietnesse, plentie and peace) and they that the Pope hath blessed, it seemes that God hath curst them, with troubles wars, scarcitie, and many other euils, for so the Prophet said I wil curse your blessings. *Malac. 2.*

If our forefathers that esteemed the Popes blessings so greatly, and dreaded his curses so much, had thought that they should haue bin so happy and fared so wel, as we haue with his curses: and to be so troubled and molested, & haue such mischiefes, (as other haue daylye, with his blessings) they wold neuer haue obeyed him, nor feared him so much



they did.

Therefore seeing God doth blesse where the Pope doth curse, and also curse where the Pope doeth blesse: it is a very manifest thing, that Gods lawe and the Popes lawe are contrarie, and are not all one, but contrary the one to the other: and so, if the one be true, the other muste needs be false. But I trust you wil not say, that the law or worde of God is false, then you must needs be compelled to say, that the Popes lawe is false. Now seeing it is so manifestly proued, that the Popes lawe is false, I hope you wil not be so wilfull and witleffe, to forsake the true word of God, & follow still the false law & wicked Religion of the Pope.

Consider I beseeche you, how Christ became cursed, to make you blessed: and will you to be blessed of the Pope, be cursed of God: and seeing Christe was cursed for our sakes, to leade vs to heauen, will you be cursed of God for the Popes sake, that would bring vs to Hell: Truly whosoever belaueth that Iesus Christ by his death hath performed the whole law for vs, as well as though we had kept it perfectly our selues, and that our saluation is by and through him: whosoever I say, beleue this faithfully, and repent their sinnes vniuersally, without all doubt they are sure to be saued.

But whosoever thinke that they may merite heauen by their owne workes, or hope to be saued by some other meanes than by Christ, as by Masses, Trentals, Virges, Popes pardons, & such trumperie, (which the Popes doctrine doth teach you) let all such be assured, that they shall neuer be without the aforesaid great plagues & curses of God, here in this worlde, but shall be damned for ever in hell fire with the Deuill and his wicked Angels, if they doe not repent and turne. And this waie to Heauen by the onely death and passion of Christ, Christ himseife teacheth in the new Testament, and the other way to Hel, the Pope doth teach, which is cleane out of the new Testament, and neuer came there. Therefore, how blinde, how senselesse,  
and

and how bewitched are you, that will sticke and cleane to the Pope and his Law, whereby you shall haue al the saide plagues and Gods curses in this worlde, and endlesse damnation in Hell after your death: and forsake the worde of God, whereby you should enioy al these Gods wonderfull blessings, in this life, & the kingdome of Heauen after your death: Wherefore you were not best to refuse Gods worde for Papistrie, nor Gods swete blessings, for his dreadfull curses, least you lose Christ for the Pope, God for the Deuill, and Heauen for Hell.

Marke well besides our happie estate, for whereas diuers other Countries haue vnnmercifull tirants that spoile, murder and kill their owne obedient subiects, we liue peaceably, plentifully, & prosperously vnder a most mild & merciful Quene: & whereas our neighbors and diuers countries haue had both foraine & intestine wars, with great troubles, miseries, and calamities: we haue enioyed a wonderfull peace vnder our blessed Quene euer since she reigned: And whereas diuers other Countries & our neighbors haue had great penurie, scarcitie, and hunger, besides the great dearth in Quene Maries time (a time of Papistrie) when thousandes of this oure countrey were constrained to eate Swines meate (which was bread made of Acornes) yet we (thanks be to God) haue had great plenty and maruelous abundance of all things.

And whereas diuers Kings of this realme haue called parliament vpon parliament, chiefly for taxes & subsidies, to satisfie their wastefull expences, hir Grace hath prorooged hir Parliaments from time to time, as the like hath neuer bin seene in *Englands*, shewing not onely thereby, that she will haue no more than she needes, nor so much as she may, but also that she loues vs so much, & trustes vs so wel, that she thinks our monie is as ready for hir (when she needes) in our purses, as in hir owne coffers. All whiche you must graunt (as is befoze said) to be the great blessings of God,

W. H.

which

## A persuasion

which God doeth not promise to bestow vpon Heretickes, or that are of a false religion. And God (no doubt) hath endued vs with all the sayde blessings, for the displacing of the Popes religion, and for erecting his holy Gospel, and for succouring, chearishing, and relieving of the poore persecuted members of Christe, that were driuen to flee hither for succour out of their own countrey.

Therefore I beseech you (once againe) become the children of God, in hearkening and cleaving to his worde, loue your most merciful and lawfull Quēen, in obeying hir Grace, and in embracing hir godlye proceedings, be no more Englishe enimies, but Englishe friendes, and be faithfull to your Countrey, and seeke the quietnesse thereof, and be friends to your selues in following of Gods word, as you haue bin your own vtter enimies in embracing the Popes doctrine, and flee to Christ, and shunne the Pope, & trust not to his pardons, nor to his Masse, for they will vtterly deceiue you, and al them that trust to the same. Loke or wish no more for the altering of religion, nor of our peaceable and quiet gouernement, to the taking awaye of our moste mercifull Prince, to the subuersion of this your own natieue countrey, to our great heauinesse and quietnesse, and to our vtter confusion.

Let your dayes go that you haue so long hoped for, and yet dayly loke for, least they be turned into darke stormie nightes, no sayzer dayes you can haue, than you haue had.

Marke what godlye faire dayes all these hadde that followe: the cruell tormentors of the Christians hoped for a sayze and cleare daye, if they mighte once murder and destroy the Christians that professe Christe and his Gospelin hope wherof, they most cruelly and tyrannously persecuted, murdered and martyzed the: but what was the good daye they hoped for when it came & was not DECIVS, MAXIMIVS, NERO DOMITIAN, IVLIAN the Apostata, HERODE, and all the reste of those



those cruel cut-throates, by Gods mightie power destroyed, murdered, and killed, with other wicked endes ?

The wicked Jewes, the Pharisees, Scribes, Annas and Caiphas, thought they should haue a goodly and a faire day, if they shoulde once putte Christe to death, and didde then thinke to haue destroyed Christes Doctrines for ever : but when they had got all their wils and that they wished for, and had put poore innocent Christ to death : was not their goodly faire day turned into a darke, cloudie, and stormy night ? I thinke yes: for Vespasian the Emperour, and Titus his sonne, not very long after, (by the iuste iudgement of God,) besieged them and Hierusalem their Citie, where by they were so famished, that the mother was enforced to roast hir owne childe to eate, and that they were gladd, if they might haue got it, to eate Horses, Cats, Rats, Dogs, and other viler things. So that by famine, & by the sword, they were dolefullie destroyed, to the number of eleuen hundred thousande, and manye of them carryed away by their enemies the *Romanes*, as their slaues and captiues.

*Iosephus.*

*Acts and Monuments.*

But marke a marvellous contrarietie, whereas the Emperour and the *Romaines* not knowing God, nor Christ, came on Gods side, and foughte and destroyed Gods enemies the *Jewes* : now the Pope and his *Romanistes* (making himselfe to be the chiefest Christian of all other, & naming himselfe Christes Vicar or Deputie) dothe take parte against God, and kils, murders, burnes, and destroyes the professors of the gospell, (the children of God, and brethren of Christ.) And ever since the *Jewes* for all they saye daye that they hoped or looked for, haue bene runnagates and rogues throughout the Worlde, and haue not one Country of their owne to dwell in, and are, and haue bene since, a people most hated and despised of all other, whiche is according to Gods curses promised to them, if they went back from his worde.

Was not thys a verie faire daye that they hoped to

*H. 14.*

haue

haue by putting of Christe to death: and what woulde be the day that you hope for, if you hadde your Masse and the Popes religion vppe againe, whereby you woulde put most cruelly to death the members and brethren of Christ: forsooth your fayre, goodlye, and calme daye you hope for, woulde be turned into a darke cloudie and stormie night: for if you looke or hope for a better day than they had, you deceyue your selues: for if God spared not the Jewes, (being his owne chosen people) whereof many of them did not consent to the putting of Christe to deathe, but destroyed them, famished them, killed them, and made them slaues, captiues, and runnagates, doe you thinke that he will spare you, and suffer you vnplagued, and vnderstroyed, that are but Bastards, and as wilde Oliues, whiche cruellye murder Christes members, or reioice in the same (whiche is as much as though you had killed Christ himselfe, or reioyced in his death.)

And if God spared not the Angels in Heauen, whyche serued hym day and night, (not for hurting of hym and hys members,) but for their Pride, in that they would haue bin higher; not content wyth their estate that God called them vnto: doe you thinke then, that he wil spare you that are vile earthly wretches, whyche regarde not his lawes, and burne, spoile, and murder the innocent members of Christ, for the professing of Christs Gospell: no, no, I warrant you. Yet Lucifer and his fellowe Angelles looked and hoped for as fayre a day, as you hope for, for they thought to be equall with God (whyche you looke not to be, though be you had your fayre hoped day,) but their hope was aslope, and for their faire endlesse daye, they got an everlasting sowle, darke, and stormy night: for the glorious and ioyfull kingdome of Heauen; they haue got the mosse dolefull, sorrowfull, and painefull kingdome of Hell, where the mosse furious flames of fire shall neuer go out, and where shall be wailing, weeping, howling, and gnashing of teeth for ever, worlde without ende.

Thus

Thus you may see what a faire day the tyrannicall Emperours (that persecuted, tormented, and killed Christs innocent members, the true Christians) and the Jewes that put Christ to death, and also the Angels of Heauen, haue got, which they hoped and looked for.

Therefore, if you hadde vypp your Masse and the Papistlicall religion againe, and thereby burnt your brethren, killed your countrey men, and embroyled your armes vp to the shoulbers in their blood, and drunke so much therof, vntil your bellies burst, what other daye could you looke for, but onely for suche a daye as the Jewes that killed Christe, the tyrants that murdered Christs members, and as the proud Angels of Heauen had, that resisted God, whyche in stead of a fayre day, is turned into a darke, terrible, and stormy night.

Therefore I beseeche you, abhorre and forsake the Masse, and the Popes doctrine, which will not bring you a faire, warme, calme, and bright daye as you thinke, but a moste darke, stormie, and tempestuous night, as we know, and not a ioyfull day as you beleue, but a moste sorrowfull and doleful night, as we are moste certaine.

I woulde you should not thinke, that eyther the Quēns Maiestie doth feare you, or that we dread you, bycause so vehemently I do perswade you, neyther lette this imperbozing you cause you to be more haughty that oughte to make you more humble, to encourage you to be more obstinate, that teacheth you to be more obedient, and procure you to rebellion, that perswadeth you fro treason: for the Quēns Highnesse, and hir louing and obedient Subiectes are most assured, that as God hitherto hath blessed and defended hir Grace for the setting forth and maintayning of his holy gospel: so he wil hereafter blesse and defend hir against you and al hir enemies that shal goe aboute to resist or fight againste hir to suppress the Gospel.

If you that are hir subiects do hope that the Pope will blesse



blesse you for disobeying your Prince. Then hir Grace being your Quene, may be wel assured, that God wil blesse hir Highnesse (which is as good as the Popes blessing) for obeying of him in setting forth, maintayning and defendeing the doctrine of Christ, the lawe of God.

You may perceiue (if you wil perceiue) by the reasons, arguments, examples and promes before mentioned, that if the Popes souldiours (that you procure or wishe to come & fight against our Prince, to aide, and helpe you by with your Masse, and y rest of the Popes paltrey) should get the victorie (whych the Lord forbidde) yet they would spoile you, kil you, murther you, as they would be (though you be of their religion) and would neyther trust you nor suffer you to beare any rule or be in authoritie: for they would thinke (as they might wel ynough) that you that are false and rebellious to your lawfull, naturall, and most mercifull Princeesse and Quene, that suffreth you to enioy quietly all that you haue, and that dothe preserve you in suche prosperitie, quietnesse, & peace, as neuer any Subiectes enioyd before in *England*, would not be true and obedient to them, being forrain, vnlawful, and moze straighter rulers, that would dayly exact on you, poll and pill you and your livings, to bring you under and in thraldome to them. Whiche when you shoulde see, then their crueltie would teach you what our Quene Elizabeth was: to home nowe hir mildnesse and mercie cannot learne what our Quene Elizabeth is. And on the other side, if the Quenes Maiesie shoulde banquishe you and them, then manye of you shoulde be knowne for open Traytors, that nowe are not surmised to be hir priuie enemies, and so therfore to be executed, as you were well worthy.

This were but a verie foolish and an vnwise matche made of you, for whiche side soeuer should win, you should be sure to lose: and which side soeuer got the victorie, you should be sure to haue the overthrow. Therefore giue ouer your wilfulnesse, and be perswaded by reason: cease from  
your

your diuelish deuises, your wicked attemptes, and priuie conspiracies against our most milde and merciful Quēn, and forsake your doctrine of the Pope, and embrace the gospel, which wil teach you to feare GOD, to belēue and hope in Christ, to obey your Prince, to loue your brethren, and to be true to your countrey.

Thus I haue sufficiently proued you (specially you that are wilfull, obstinate, and determined Papistes) to be not onely English enemies, but also the worst enemies to *England* that can be: and how the Pope is most wicked, and his doctrine false, that you so muche loue and followe: and that our religiō is most true, which you abhorre and withstande: that you hate your Prince, enuy his happy estate, contemne our concord, desire our destruction, and therefore seeke your owne sorrow, for that thereby you shal procure God to poure his plagues and curses on you before mentioned. Al which I haue done by sensible similitudes, by tryed testimonies, by infallible arguments, by euident examples, by inenitable reasons, and by the sacred Scriptures, whyche, if you be wise, you wil wegh, if you be Christians, you wil consider, and if you be of God, you wil regarde.

But some of you are so addit to your holy Father the Pope, that be a thing neuer so plainely proued, by arguments, reasons, pꝛoofes, similitudes, examples, learning, & by learned Doctozs, and Writers, yea, and by the mosse holy Scriptures, yet you wil not belēue it, vnlesse it bee allowed or confirmed by the Pope, who you think can not erre nor lye, and therefore of all other to be trusted, and al other (besides him and his Chaplains) to be mistrusted. Wherefore, to satisfie you withal, I wil bring a Pope, that shal ratifie and confirme al this that I haue saide, so so muche as it is gronnded altogether on reason.

I Pope Damasus saith: Whatsoeuer wanteth Reason must of necessitie be rooted out. Nowe by reason I haue proued you to be English enemies, the Pope to be euil, and his religion

*Jewel in def.  
Apolog. 360.*



## A perswasion

religion to be false and cleane contrarie to reason, therefore by Pope Damasus owne iudgement, you must needs decay and perish, the Pope muste needs come to confusion, and his vnreasonable religion be rooted out, and pluckte by by the rootes. And thus Pope Damasus, which could not erre (as long as he said truth) hath by his sentence confirmed, that I before by reason haue proued.

And bycause you shal perceiue, that of euil wil I slander not your Popes, you shall see manifestly by their linings, deedes and dealings, what godly, holy, humble, and chaste fathers they are that you so sticke to, cleaue to, folow, obey, esteeme, beleue, and honoꝛ as you do: and that you maye the better credite the rest that hereafter you shall reade of them, therefore at the first beginning thereof, you shall heare what the Pope himselte saith of them.

*Iohan Sleida-  
mus lib. 4.*

Pope Adrian had Cheregatus his Legate to say and confesse openly to al the Princes of Germany at Norenbere, about the yere of our Lorde. 1523. at their generall assembly there, That the iniquitie of the people grewe from the Priestes, and that nowe for the space of many yeares there haue bin greate and greuous offences committed in Rome, & that al this plague and mischiefe hath flowed to all the inferior rulers of the Church, euen from the highe Throne of the Popes Holynesle.

By these wordes it seemeth, that Pope Adrian whyche was not long since, did thinke the Popes lyued not altogether so godly as Christ, so holy as the Apostles, nor so vertuously as many of the ancient Fathers. Say, if al the iniquitie of the people grew from the Priests, and that all the plagues and mischiefs then did flowe as a fountaine from the Pope to his Prelates and Priests: then it seemes none were so euil and wicked as the Popes themselues.

And now, for that many of you hold with the Popes, and take them to be very holy: therefore now many of you shall hear more of their doings than euer you did (which by credible authoꝛs is written of the, & yet not so much as I could

reueale



reueale of them: wherefore I hope you wil set lesse by them than you doe, and esteeme them as they are, and no more than you ought to doe. And trust Pope Adrian which cannot lye by his office, (as his Doctors asseyne) in that hee hathe sayde briefly of the Popes, and the rather, if that that I write here more largely of them agree with hys sayings.

For, seeing you haue beleued many Popes y haue told you nothing but lyes, then it is good reason you should beleue this one Pope, that herein hathe tolde you nothing but trueth. And thinke this by the waye, that neyther the Pope nor his Cardinals doe esteeme their owne religion so muche as they perswade you to do. For truely I doe verily thinke, that if the Pope mighte be like an Emperoure or a King, and be as much honored, esteemed, and gette as muche gaine and riches by thys our religion, as he hathe and dothe by his owne Papistlicall religion: he woulde then refuse his and embrace ours. For I beleue verily, that they doe regarde, maintaine, and defende their Papistrie, rather for the great riches, rule, pompe, and estimation, that it makes them to haue, than for any truth or goodnesse they knowe to be in it.

And nowe consider and marke the greate prerogative and power of the Popes, and their holy lines, and vertuous deedes. Pope Clement in his yeare of *Inbiſe*, gaue such authoritie, by his Bulls of lead, as Christ nor his Apostles did euer giue. These are the words that follow: What person or persons soeuer, for deuotions sake, shall take their peregrination to the holy Citie (meaning *Rome*) the same day when he setteth forth of his house, he may choose vnto him what confessor or confessors he lysteth, either in the way, or elsewhere, vnto the whiche Confessors we graunte by oure authoritie, full power to absolue all cases Papall, as fullye as if we were in our proper person there present. Item, we graunt, that whosoever, being truely confessed, shall chance by the way to die, hee shall be quitte, and absolved of al his

*A. y.*

sinnes.

*Acts and  
Monuments  
page. 378.*

## A perswasion

sinnes : Moreouer, wee commaunde the Aungelles of Paradise to take hys soule oute of hys bodye , beeyng absolved , and to carrye it into the glorye of Paradise, and so forth.

And also in an other Bull he sayeth thus : We wil, that no paine of Hell shall touch hym : graunting moreouer to all and singular person and persons, signed with the holye Crosse, power, and authoritie to deliuer or release three or foure soules, (whom they liste themselues) out of the paines of Purgatorie, &c,

Is not this a goodly large, and friendly pardon think you? pea it is suche a pardon as Christ neuer graunted, neyther in noz out, noz beside the yeare of *Inbilie*.

Christe neuer gaue suche authoritie to Saint Peter hys Apostle whiche was the first Pope (as they saye) as thys Pope Clement dydde giue to his dead Bulles of Lead. It is not mentioned in all the Scriptures, that Christe the righteous and linely Lyon of the Tribe of *Juda* dydde thus muche, as the Popes dead Bulles haue done.

This is suche a way to make *Rome* so ful of soles, that there wil be no rounne for wise men.

Here we may see, that if one be confessed of a Priest, and take but his iorney towarde *Rome*, (thoughe he dye by the waye, and neuer come there) the Aungels muste needes (by the Popes commaundement) carrye his soule to Paradise, (if they wil doe so muche at his bidding) and they shall bee free from the paines of Hell.

All the Scriptures (I am sure) haue not shewed vs such a way to come to Paradise, and to auoyde the paines of hel, as this Pope Clement hath done. He was a milde and a mercifull Pope I warrant him, he hadde not his name for naught. Thus the Pope hath set Christ to schole, for Christ saith : Blessed are the poore in spirite, for theirs is the kingdome of Heauen, & also he saith Blessed are they whiche suffer persecution for righteousnesse sake, for theirs is the kingdome of Heauen : nay sayeth Pope Clement, I knowe

*Math. 5.*



an easier waye to Heauen, and to escape the fire of Hell, than that, for whosoever goeth to *Rome*, or else dyeth in his iourney going thither, being confessed of a Priest, he shall be absolved from all his sins, and the Angels shall carry his soule straight to Paradise, and no paine of Hell shall touch him.

Indeepe this is a verie easie waye to Paradise and to escape the fire of Hell, if we maye beleue the Pope, (especiallly when he telleth a lye) I maruaile that neyther Moyses, the Prophetes, Christe himselfe, nor his Apostles did reueale this waye to escape the fire of Hell, and to enioye Paradise: truly either they were verie forgetful, or else they knewe not so muche of Gods secretes, as this Pope Clement did, or else they had not such an inuenticing wit to prouide a remedie for a mischiefe, as he had.

Well be it so, but what if one of Lucifers diuels by their maisters commaundement shoulde take by force the sayde soule awaye from the Popes Angell, and so in steade of Paradise carrie him to Hell, then the man that was going to *Rome* on pilgrimage, and dyed by the waye, were in god case, and then the Pope by his pardon, had serued him but a slipperie touch. Whosoever he serued him, for will so serue them that truste to him and his pardons, for he promised more than the Angels woulde doe for him.

For if the Popes hadde the Angels of *G D D* at there commaundemente, then why did not Pope Clement the seauenth commaunde the Angels to come from Heauen, to deliuer him and his Cardinals out of prison and Captiuitie, from the Spaniards that kepte hym prisoner for Charles the Emperour?

*Acts & Mo.*

*Page 661.*

Peter (that was the firste Pope as they saye) was deliuered out of prison by the Angell of *G D D*, (not at Peters commaundement, but at Gods commaundement) whereby it appeares, that this Pope thus prisoned, was not so holy and vertuous, nor so well beloued of God as

*Acts of the Apostles. 12.*



*Acts & Mo.*  
*Page. 138.*

Peter was, for then God would haue deliuered him out of prison, as he did Peter, or else he had not the Angels at his commaundement as the Popes haue made vs beleue: for if the Pope be not able to keepe his owne bodie out of prison, he is scant able to deliuer your soules out of Hell. Marke this Pope well that folloves, and you shall finde that the same was a holy, vertuous, and chaste Pope. As the Romishe Church is counted a spiritual Harlot, and called the whore of *Babylon*, with whome the Princes of the earth haue committed spiritual fornication: euen so through Gods providence to the more manifesting thereof, a verie whore indeed did sit in that whorish seate, called Pope Ioan the eight, hir proper name was Gilberta, (a Dutch woman of *Magunce*) who went with an Englishe Monk out of the Abbey of *Fulda*, in mans apparel vnto *Athens*, and after through hir vertueritic of witte and learning, was elected and promoted to be Pope, and so she ruled as a Pope, two yeares and sixe monthes. At the last (that their holie and spirituall dealing myght better appeare) in a generall Procession openly she fel in labour and tranel of Child, and so dyed, by reason whereof the Cardinals until this day, do auaide to come neare y<sup>e</sup> strēte, where y<sup>e</sup> holy sea receiued that shame, so that then they had no man Pope but a woman Pope. But thoughe al this while they lackte a holie Father, yet they were sure they had a holie Mother.

*Acts & Mo.*  
*Page. 160.*

And seeing I haue now tolde you of a vertuous and chaste woman Pope called Pope Ioan the eight: you shall now haue as godly and holie a manne Pope called Pope Iohn the thirteenth, therefore marke him well: for thoughe you can learne but small godnesse of him, yet you maye shunne suche mischiefe as you shall reade of him.

This Pope Iohn from his first bringing vp was full of abominable vices, he was a whoremaster, an adulterer, incestuous, libidinous, a gambler, an extortioner, persecuted,

lured, a fighter, a murtherer, cruel, and tirranous. Of his Cardinals, some he put out their eyes, of some of them he cutte out their tongues, of some he cutte of their fingers, of some their noses, and manye other like merciful actes. He ordayned Deacons in a Stable, he committe incest with two of his Sisters, he called for the Diuell, to helpe when he plaide at Dice, he made Boyes Bishops for money. he deboured Virgins and straungers, he made a Stewes of his Pallace of *Laterane*, he laye with Stephana his Fathers Concubine, and with other, he putte out the eyes of Bishop Benedict, he caused houses to be set on fire, he brake open houses, he dranke to the Diuel. &c. Al these things were laide against him in a generall Counsell before Ocho the Emperour wherfore he was worthily deposed, by the consēt of the Emperour & of the Prelats. How many of the Prophetes or Apostles did you euer heare that was such a one as this holy Pope Iohn was? It was time for the Emperoure to vnpope him, or else within a while hee would haue turned all bpside downe, whereby euery one would haue thought that the Diuel himselfe had bin Pope of *Rome*.

But I maruel that he commaunded not the Angels to come and destrope the Emperour and Prelates for doing so, and that he made not the saide Angels to garde and defende his bodie, and to keēphim stil in his chayre of estate: seeing al the Angels are at his becke and commandement. But belike they were then either asleepe, or else they were otherwise occupied.

It seemes that this holy Pope Iohn, did strine with Nero, Caligula, and Heliogabalus. whiche of them shoulde be the mosse likest to the Diuell, for hereby it appeares he went not about to resemble Christ, whose Vicar the Pope makes you belēue he is, therefore the Diuels Vicar hee might wel be, for Christes Vicar I am sure he was not, vnlesse in this, that Christ was not there wheresoeuer hee was.

Here



## A perswasion

Here folloiweth now a good mercifull Pope. Pope Iohn the fourtenth, therfore you that would learne to be mercifull, learne of him, for he hath lefte you fuche a patterne of mercie, as Chriſte neuer lefte among the Iewes: whiche Pope Iohn being taken by one Petrus the head Captaine of the Citie, and two Conſuls, twelue Aldermen, and diuers other noble menne, and by them clapte in priſon eleauen monthes, (not without due deſertes) was after deliuered by the Emperour, the execution of which Petrus, the Emperour committed to the diſcretion of the ſayde Pope Iohn, whiche Pope (chooſing rather to folloiw the Diuell by crueltie, than Chriſte by mercie) cauſed the ſayde Petrus firſt to be ſtrippte naked, then his heade to be ſhauen, and to be hanged by the heire a whole daye together, after that to be ſet vpon an Aſſe, his face turned backward, and his handes bounde vnder the Aſſes taylor, and ſo to be ledde through the Citie, that all men might ſee him, that done, to be ſcourged with rods, and ſo baniſhed the Citie.

But yet I can not but muſe, that the Pope hath al power in heauen and in earth, and hauing the Angels at his commaundement, that he woulde be taken priſoner & ſuffer hys enemies ſo to uſe him, but we muſt thinke that it was rather of humilitie, than for lacke of abilitie.

Here is another mercifull Pope, called Pope Boniface the ſeauenth, he cauſed Pope Iohns eyes to be putte out, and after to be throwen into priſon, where he was (as ſome ſaye) famiſhed, ſome ſaye he was ſlaine by Ferrucius.

Now you that haue a verie humble, a mercifull, and a godly Pope, of whom you may learne ſuche humilitie, as Chriſt neuer taught, he was called Hildebrande, who ſuffered Henric the Emperour, his wife, and his child, barefooted and bareheaded in the cold froſtwee theer at the gates of Canuſum thre dayes, befoze he could be ſuffered to come in. And this holie Fathers wrath woulde not be pacified,



nor suffer y<sup>e</sup> Emperour to rule as Emperour, but vnder most vnreasonable conditions, which were vnnéce for such a woorthy Emperour to graunt vnto such a proude presumptuous prelate: thus you maye knowe these holy Fathers whom they follow, by their frutes.

This Hyldebrand (who might well be called for his deuillish doings a syzebant of hell) was a notable Sorcerer and a Necromancer, who on a tyme had forgotte behinde him his familiar Booke of Necromancie, which hee was wont to carrie commonly alwaies with him: wherevpon, remembryng him selfe, entring the port of *Laterane*, he called two of his most familiar friendes to fetch the Booke, charging them at no hande to looke within it. But they being so restrayned, were the moze desirous to open it, and to peruse it, and so dyd. After they had red a little the secretes of the Sathanicall Booke, sodaynely there come aboute them the messengers of Sathan, the multitude and terrour of whom made them almost out of their wittes. At length they comming to themselves, the sprites were instant vpon them to know wherfore they were called vpon, and wherfore they were bered: quickly, sayde they, tell vs what you woulde vs to doe, or else wee wyll fall vpon you, if ye retaine vs longer. Then spake one of the young men to them, bydding them goe and plucke downe ponder walles, poynting to certaine high walles there nye to *Rome*, which they dyd quickly. The young men crossing them for feare of the Sprites, scarce recouering themselves, at length came to their maister the Pope.

Here you may perceiue this holy Pope was a Confurer of Devils, some say the Pope hath the holy Ghost at commaundement, but here it appeares that this Pope had rather the Devill at his commaundment.

This holy Hyldebrand byzed one to laye great Stones *Alto & Monumentes* ouer the place where the Emperour used to pray, and so to throwe them downe vpon the Emperours head when hee *pag. 179.* was

was a praying, and so to kyll him: but God so wrought, that the Emperour escaped, and the wicked hyed wretche was killed himself: for as he was busie in remouing a gret and heauie Stone to the place (euen ouer the Emperours head) it broke the planke whereon it lay, & the saide wicked fellow, standing on the said planke, fell downe with the said Stone, from the Roofe to the Pauement of the Church, and with the same stone was dasht all in peces.

Was not this a pretie practise for a Pope: he neuer learned it in the newe Testament: nay if hee had applyed that Booke well, he should thereby rather haue vnlearned it.

This Hyldebrand on a time asked an answer of the Sacrament (his Christ of Bread) thinking bycause it was the body of Christ (as he toke it) it shoulde haue resolved hym of the thing hee asked, but it woulde not speake (a good cause why, bycause it coulde not, for it had bene a verie straunge thing to heare a Cake speake) and then therfore he threwe it into the fire, and burned it.

Thus these holy Fathers can make Christ and burne hym when they haue done: but if it had bene the body of Christ, it woulde haue leapt out of the fyre and saued hymselfe. It is no maruell though they burne the holy and spirituall members of Christ, that burne Christ himselfe.

Marke further what a true Prophet this holpe Hyldebrande was: he sayde openly in the Pulpit befoze diuerse Cardinals and Bishops, that the Emperour shoulde dye or be put from the Empire, and that he shoulde not be able to make aboue the number of fye Knights, and thereof hee made hymselfe so sure, that then hee spake also these wordes following, neuer accepte mee for Pope any moze, but plucke me from the Altar, if this Prophecie be not fulfilled befoze the feast of Saint Peter next ensuing. But for as much as the sayd Emperour was neither deade, nor deposed by that day, but contrarie to this Popes Prophecie, the same Emperour deposed the sayde Pope, and placed another Pope in his rōme called Clement. The sayde Pope Hylde-

Hyldebrand therefore, (saying he would needs bee a Prophet) he was but a false Prophet, and so not Prophet of God, but the Prophet of the Deuill. So that hereby it plainly appeares, that Popes may not onely erre, but also that they haue erred and lyed falsely, yea and are assuredly the Deuils Prophets.

Also this holy and vertuous Father Pope Hyldebrand, iudged to death three men before they were conuict, (or founde or approued guiltie) and caused them to be hanged without delay, contrarie to all Lawe.

And further, this vnnmercifull Father, (for the Popes may not be called cruell) dyd torment one Centius almost to death, in a vessell thicke set with sharpe payles, which Centius after toke the Pope, & before he was deliuered, he pardoned the said Centius, & al them that were on his part: but for all his pardon, he hanged the said Centius after, and nine of his men.

If the Popes pardons be so slender y he giues on his owne behalfe, then the pardons y he giues on Gods behalfe, must needs be of small value. Therefore you were not best to trust to the Popes pardons too much, least after you be hanged in hell, as Centius and his men were hanged on earth.

This Pope Hyldebrande dyd an other dede of mercy: There was at the apprehension of this Pope, a certayne widdowes Sonne, to whom and other moe, for their pennaunce, the Pope enioyned a yeaeres banishment: which tyme beyng ended, the widdowe in token of a moze ample satisfaction, (thinking thereby to haue appeased the moze the Popes furie) put a halter about hir sonnes necke, and drawing hir Sonne by the rope to the fote of the sayde holy Hyldebrand, sayd, my lord Pope, at your handes will I receyue agayne my Sonne, which one whole yeaere hath endured banishment and other pennaunce, by your holynesse enioyned. When the saide Hyldebrand, for that instant bycause of those that were with him in companye (dissembling his wrath) deliuered hir sonne churlishly, saying, get thee



## A perswasion

thæ hence woman I byd thæ, & let me bæ in rest. After this he sent his officers, and apprehended the (sayde) widdowes sonne, & gaue commaundement to the Iustices to put him to death, who altogether making answeere, saide, that they coulde no moze condemne oꝝ meddle with him, foꝝ that hē had foꝝ his crime committed, appealed once to the Pope, and abidden the banishment, and done the pennance by him enioyned. Herevpon this glozious Hyldebrand, being displeased with the Judges, caused h̄ fote of the said widdowes sonne to be cut off, notwithstanding he had fulfilled all that was enioyned him by the saide Pope befoze. And thus hys fote being cut off, he died within thæ dayes after.

All you that woulde learne equitie and iustice, learne here of the Pope. I coulde neuer reade, that Chziste after he had the woman that was taken in adoultrie, goe awaye and sinne no moze: that eyther he commaunded the Judges to put hir to death, oꝝ else caused hir fote to be cut off.

Are not these mercifull and charitable actes and doings of the Popes, sufficient testimonyes, to make vs beleue, that they are Chzistes Vicars, and menne of God: surely they haue verpe harde heartes, that thereby wyll not bæ wonne, to loue, honoꝝ, and esteeme the Pope, and to kysse his fæte.

*Benno. Cardinal.*

*Jewel in defens. Apol.  
pag. 167.*

This same godly Pope Hyldebrande, was charged by the counsell of *Brixia* to be an aduouterer, a Church-robber a perjured man, a man-killer, a sozcerer, and a denyer of the ffaith. When he was but a Cardinall, he smote Pope Alexander with his fistte, and layd him in prylson: he poysoned fīre Popes his pꝛedecessors, to make a way foꝝ himself to be Pope: He was a Conlurer, and a rayser of Diuells, and in his furie he thꝛew the Sacrament into the fire as is befoze declared.

Was not this (trowe you) a very fitte fellowe to be the Vicar of Chzist: nay, he was moze mēte to be a deputie foꝝ the diuell, as he was in dēde. Yet foꝝ al these his detestable doings, one Doctor Harding that lately was a Doctor foꝝ the

the Pope, was not ashamed to write, that this Pope Hyldbrand was a holy and vertuous man. Truly, if this was a holy Pope, then the worlde is full of holie and vertuous people.

The holy acte for Priests chastitie, and to liue without wiues, and that all married Priestes should put away there wiues, was first authozied and established by this vertuous and holy Pope: the fruites that this law hath brought, were sufficient ynough to knowe the godnes of him that first made it, though his conditions & maners had not bin mencioned.

Pope Boniface the eight, a good & holy man (I warrant you) saide, If Christ the sonne of God, or Peter the Apostle would come downe into the earth, and commaund him, he would not beleue them.

*Acts and  
Monuments  
pag. 349.*

And also he did say, that he would within short time, make either all the French men Partyzes, or else forsakers of their faith, and that he sought not the health of their soules, but destruction of them.

*Acts and  
Monuments  
pag. 350.*

Christe saith, he came to saue that was lost: But this Pope came to lose that Christe hath saued.

This is ynough (I thinke) to proue, whether this Pope was of God or not, was of a right religion or not, and whether he was worthy to be followed of Christians or not. If darknesse be contrary to light, falshood to truth, euill to good, & the Diuel to God: then this Pope was quite contrary to Christ. And therefore bycause he cannot be Christ (though the Popes take it vpon them) yet I will warrant that he was Antichrist.

This Pope Boniface the eight entred into the Popedom as a fore, he reigned as a Wolfe, and he dyed in prysen like a Dogge. In solemne procession he went attired with the Crowne Emperiall and robe of Paucitie, as an Emperour, and commaunded the naked sword to be borne before him. Christe nor yet his Apostles neuer went after such a sorte in procession, nor out of procession. This Pope gaue

*Jewel in de-  
fens. apol. pag.  
458.*

## A perswasion

pardons and free remission of sins to all them that came to Rome in the yere of Iubilie, (which he himselte first began,) out of all partes of the worlde, and by him the Popes pardons were first begunne, (not 300. yeres since) which pardons must needs be of great vertue, soz that they beganne by such a vertuous Pope.

*Acts and  
Monuments,  
pag. 347.*

Nagareta a knight, testified befoze the French King called Philip, that Pope Boniface the eight was a thése, an heretike, his mouth full of cursings, his seete swifte to shedde bloud, a tearer in peeces of the Churche which he ought to cherishe, a wicked waster of the goodes of the poze, a louer of wicked men bycause they gaue him rewards, a persecuter of the righteous, a byinger in of newe sectes of destruction that had not bene heard of, a blasphemour of the truth, thinking himselte to be equall to Chzisse, a greedy desirer of golde, getting it by deuise of all people: no regarder nor worshipper of God, not sparing anie waie to get money, a maker of marchandize of al men, a louer of no man, a nourisher of warres, a persecutor & a hater of the peate of his subiects, rooted in all vnspokeable sinnes: a striver against the doctrine of God, and the abomination of the people spoken of by Daniel the Lordes Prophet.

If (all this notwithstanding) this Pope were Chzisses Vicar and an holy and godly man (as you think the Popes cannot be euill) then we shall haue much ado to find out an vnholly or an vngodly man.

*Iewel in de-  
fens. apol. pag.  
142.*

And Pope Bonifacius concluded by solempne sentence, that euery creature muste submitte it selfe vnto the Bishop of Rome, vpon paine of euerlasting damnation.

*Rom. 8.*

Yea, if we would be so sonde as to beleue him, here it appeareth, if we yelde not our selues to the Pope, though we remaine in Chzisse, we shall be bitterly damned: yet S. Paule is of an other iudgement, soz he sayeth, there is no damnation to them that are in Chziste Iesu, &c. therefore befoze I credite the Pope in this pointe, and discredite Saint Paule, I will see firste the Popes honester and god-  
lier



lier men.

Pope Paschalis incensed the Emperours sonne agaynst his father, and made him to depriue his father from hys Emperiall seate, and place himselfe Emperour in his fathers rourne. *Acts & Monuments, pag. 198.*

Had not this Emperours sonne a good scholemaster that taught him to obey his father so well? I neuer heard that Moses, the Prophets, Christ, nor his Apostles, euer taught any mans sonne such a lesson, & to obey their father in this order. Surely the Pope must needs be a profound fellow, that could find out such misteries for children to obey their fathers & parents, which neither God commaunded, nor Christ euer taught: for he did not only depriue his father, but thereby broue him to great miserie, who after desired to haue but a poore Prebend to serue and sing in the Quere, but it would not be graunted to him. Which Pope Paschalis, was after taken prisoner by the sayde Henry the fifth.

For the Emperour thought belike, that it was as lawfull for him to take the Pope prisoner, as to put his owne father out of his kingdome. There the Popes scholler learned one lesson more than the Pope his Scholemayster taught him.

Calixtus toke Gregorie his fellowe Pope that was appointed by the Emperour, and brought him vpon a Camel through the streets of Rome, setting his face towards the Camels tayle, and holding the Camels talle in hys hand. You may see this charitable Pope loued his brother the other Pope so well, that he would not haue him goe on foote, but would needs haue him to ride. *Acts and Monuments pag. 199.*

Pope Innocent (but not an Innocent Pope) gaue to Philip the French king full remission of all his sinnes, and the possession of al the realme of England to him & to his heires, if he eyther did kill King Iohn (then King of this realme) or expell him. Was not this a free and liberall Pope that would giue whole kingdomes at once: this is more than euer Christe gaue that euer I heard of: for he neuer gaue *Acts and Monuments pag. 256.*

## A perswasion

gave any remission of sinnes, nor yet any kingdomes for killing of kings or of any other, or for dying them out of their owne kingdome or countrey.

*Acts and  
Monuments.*

Pope Boniface saide, that Whoredome is no more sinne than the rubbing of the handes together.

Some of you say that this our religion both giue libertie to sinne, but these wordes of the Pope doe not seeme greatly to forbid or restraine sin. Saint Paule saith, that neyther whoremongers nor fornicatours shall enherite the kingdome of Heauen. But I neuer heard, that either he or Chyist said, that they that rub their handes together, shal not inherite the kingdome of heauen: & therfore rubbing of our handes together, is no sin: but Whoredome is a great sin, if the Scriptures be true: therfore the Pope is a most wicked liar, to saie, that is no sinne, that God, Chyist, and the Apostles called sinne. And as here he calls whoredome no sinne, which is a great sinne: so in other places the Popes call that a great sinne, which Chyist both not call sinne. And thus you may see plainly, that the Pope is both in his sayings and doings cleane contrarie to Chyist: therfore if you followe the Pope, you are then contrarie to Chyiste, and so no true Chyistians.

*Acts & Mo-  
numents, pag.  
686.*

Pope Sextus at the request of Petrus Ruerius a Cardinall of his owne making, and of Ierom his brother, permitted and graunted vnto the whole familie of the sayde Peter the Cardinal, in the three hotte moneths of Sommer, Iune, Iuly, and August, free leaue and libertie to vse the sinne of Sodomitrie, (a thing most shamefull to be bittered but most horrible and abhominable to be licenced or permitted.)

What a wicked Pope was this that did licence and permitte that, which God both so detest, that therfore he consumed Sodom and Gomora and whole countreies with fire from Heauen: And now as these that committed this detestable sinne, were destroyed with fire from Heauen, so I feare this Pope Sextus and other that licence and allowe it,

it, shall be tormented with fire in Hell.

Pope Clement the firste poisoned Lodowike that good *Acts and*  
 vertuous and godly Emperour, whiche shewes what hee *Monuments,*  
 was: for euil men haue oftentimes poisoned good men, but *pag. 378.*  
 god men neuer poisoned euil men. Therefore you may see,  
 that this holy Pope was not of God, but of his father the  
 Diuell, who was a murtherer from the beginning, who  
 teacheth his children to be of his owne occupation.

Pope Alexander did set his fote on Frederickes necke *Jewel in de-*  
 the Emperour, when the said Emperour told him that he *fen. Apolog.*  
 yelded that honoz, not vnto him being Pope, but vnto Pe- *pag. 127.*  
 ter: yes sayd the Pope, both to me & to Peter, & so he placed  
 himselfe befoze Saint Peter. Be not here pretious Popes to  
 make Emperours belæue that Peter lookes for such honoz:  
 Surely it is verie strange that Peter should looke for that  
 now being dead, that he neuer desired when he was alieue:  
 nay when he was alieue he was most humble, and willingly  
 suffered the Emperour to put him to death, & now that he is  
 dead, would he so faine tread in Emperours necks, or take  
 pleasure that other shall do it for him: truely I can not be-  
 leene it, nay I am most sure he doth abhorre it. Therefore if  
 y<sup>e</sup> be godly, then your proude Popes are holy.

Pope Marcellinus was an Idolatour, and Pope Siluester *Jewel in de-*  
 the seconde was a Coniurer and gaue himselfe wholly both *fen. Apolog.*  
 body and soule to the Diuell, & by the Diuels procurement *pag. 162.*  
 was made Pope, must not these be good & vertuous Popes  
 when the Diuell muste be faine to make them: Thus you  
 may see if you will not winke for the nonce, that the Popes  
 that name themselves Christs Vicars (to bying them-  
 selues in credite) are neuerthelesse the Diuels Chaplaines,  
 for as they onely were Christs Apostles, that Christ did  
 chose and allow: so they are the Devils disciples that he  
 doth elect and authorize. And now bycause this sayd Sil-  
 uester was made Pope by the Diuell, therefore he was  
 none of Christs, but the Diuels deputie, to determine  
 and order things for the Diuel, as no doubt but he and all

L.

other



## A perswasion

other such like and of his religion haue done.

*Cooper Epit.*

*Chro.Fol.235.*

Pope Iohn the two and twentieth was a cruell & wicked Tyrant, he proclaymed al them for Heretikes, that taught that Christ and his Apostles had here no possessions.

Because the Pope would not be poore like vnto Christ, therefore he would haue Christ to be rich like vnto hym: & so, bycause he can not resemble Christ, therfore he wold haue Christ to resemble him, and therfore he would haue it blasfemo abzode that Christ and his Apostles were rich and had great possessions, not that he would be like them in vertue, but that they shoulde be like him in wealth: and thus he makes them Heretikes that tell trueth of Christe, and them to be his Catholikes that shal tel lyes of Christ: thus you maye see howe the Pope (Christes Wickar) is vnlike to Christ, for Christ would haue vs say true, and the Pope would haue vs to lye.

*Cooper Epit.*

*Chro.Fol.241*

Pope Clement caused certain of the electours to chouse a new Emperour, for he liked not the old, which was Lewes.

Truely Christ nor all his Apostles neuer caused a new Emperour to be chosen. I maruell that Peter did not cause a new Emperour to be chosen in the steade of Nero, when he was Pope, for I am sure that the Emperour that the Pope did depose, was not so euill as hee. But whereas Peter was contente to suffer an euill Emperour to raigne, our holye Father the Pope will not suffer a good Emperour to rule.

*Cooper Epit.*

*Chro.Fol.222*

Pope Gregorie promised the kingdome of Heauen, to all the that fought against the Emperour: thus he set Kings and the Emperour together by the eares, and encouraged his subiectes to rebell against him. But I neuer read in the Scriptures that heauen shoulde be gotten by fighting against their Prince, or for one to murder & kill another. But I remember well that Christ saith (but it is something contrarie to the Popes wordes) Blessed are the peacemakers, for they shal be called the children of God. Now if we may beleue Christe, (who is of as good credite as the Pope) the Pope will

*Math.5.*

will hardlye perfozme this his large promise. For if the peace-makers shall be called the children of God: then the peace-breakers, (who are cleane contrarie to them) shall be called the children of the Diuel. And I trust the Popes authoritie both not extende so farre, to giue the kingdome of Heauen to the children of the Diuell: for heauen is onely appointed for the children of God as Christ doth testifie. Now seeing the children of God, shall be placed in Heauen, then surely the Children of the Diuell (whatsoever the Pope saith) must needs be placed in Hel. Therefore hereby it plainly appeares, that all these rebels, fighters, murderers, and bloudshedders, to whome the Pope promised the kingdome of Heauen, are moze like to haue the kingdome of Hel, are not they in good case thinke you, & hath not the Pope serued them well that thus trusted to his promise & pardons: Assure your selues that you will be so serued, if you resist and rebell agaynst your worthe Quene, and if you trust to his promise, (yea though he dispence with you for your othe and obedience.)

Vrbane and Clement Popes of Rome, both at one tyme, *Cooper Chro.*  
gaue free remission of sinnes, *a pena & culpa*, to all them that *Fol. 248.*  
woulde warre againste their enemies, that were againste them, (one of them being againste another,) and then bothe the Popes cursed their enemies that were againste them for Heretickes (and so here was all cursing but small blessing) for both partes were cursed, if the Popes curses maye goe for curses. I praye God they were not all curse of God (as I feare they were, they fought all in so good a quarell) now I would faine knowe which of these Popes pardons was the best, for both of them could not be good, though they mighte bothe be noughte, for both the Popes coulde not haue the spirite of God, though they both might haue the spirite of the Diuell, for such proude and presumptuous Prelats, that stroue for the kingdome of this worlde, might wel haue the spirite of pride, the spirite of arrogancie, and the Spirite of Sathan, but the spirite of God out of



doubt they had not. These holy fathers were so lowly, patient, and humble, that neyther of them woulde giue over, least the one of them shoulde seeme to be moze make than the other.

*Cooper.chron.  
Fol. 268.*

Was not Gregorie the seconde a good holye religious Pope thinke you, that did not onely withstande the Emperours deputie, by force of armes, but also wrote into all parts, that neyther for feare nor entreatie they should obey the Emperours commaundement, in taking of Images and pictures of Saintes out of the Churches for the auoyding of Idolatrie, but woulde haue Images erected, set vp, and worshipped, contrarie to the word of God, whiche holy father, with his vehement persuasions, withdrew the people of *Italie* so from the obedience of the Emperour Léo, that they woulde haue chosen them a newe Emperour.

This Pope Gregorie neuer learned this of Chrisme our maister (but of the Diuel his maister) to withstand the Emperour in euil things, much lesse in lawfull & godly things, as the plucking downe and abolishing of Images, whiche God doth expressely commaunde, neither learned hee of Chriss but of Sathan, to make subiectes refuse and resist their ruler and governour. Therefore seeing he hath done that, that he hath not learned of Chriss, he can not therefore be Chresses Disciple nor the Vicar of Chriss.

Was not Pope Zacharie a good and vertuous Pope that assoyled Pypin and the other Frenchmen, and discharged them of their othe and allegiance to Childericke their lawfull King, and authorized and confirmed Pypin to be King in his maisters place? I maruel of whome he learned this, to take a kingdome from one, and to giue it to another: no man may saie that he did euill in so doing, for if one shoulde say so, straight way the Pope woulde make him an Heretike. Naye, Doctour Harding seemes rather to commend him in it than otherwise, who sayeth that if the Pope gaue away the kingdome of *France* from the Prince, he did

*Jewel in de-  
fen. Apolog.  
pag. 458.*

it.



it to the intent to feare him: a pretie deuise to feare a King, to pull the Crowne Imperiall from his heade, and to make him a Donke and set an other in his place. Christ himself, no; Peter the first Pope, had neuer such a trick to feare a King withall.

And after this Pope Zacharie had made Pypin King of Fraunce, then he suffered the same King to kisse his fete, and to goe on foote by his horse thre myles. Christ neuer roade but one day in all his life, and yet he had neuer a king to doe him such seruice then, as this Pope Zacharie had, yet he was as high both by byrthe and degre as this proude Pope was.

Pope Iohn the eighteenth, was taken prisoner by the Emperour, whose eyes were first put out, and after put to death by the meanes of Pope Gregorie the fifth. Are not these Popes woorthly called the Vicars of Christ trowe ye, that are so farre vnlike to Christ in all their doings: for Christ made the blinde to see, but these Popes put out mens eyes, and made them blinde: Christ saued a womans life, that ought to haue dyed by the lawe, these Popes put men to death that ought to liue by the lawe: Christ gaue life to Lazarus that was deade, and the Pope giues death to them that are in health and aliuie. If the Pope and Christ bee so farre at discorde at the last day, as their doctrine and doings doe differ at this day, they are not like to dwell both togither in one place.

Was not he a mylde and mercifull Pope that would not be pacified with the Venetians, untill Dandalus that was after Duke of Venice, did humble himself, and did lie vnder the Popes table with a chaine about his necke: it seemes that the Pope was something furious and harde to please, that by none other submissio would be reconciled. I neuer heard that any were constrained to pacifie Christs wrath after this sort all the time that he was here on Earth.

What say you to that Pope that did set the Emperiall Crowne vpon the heade of the Emperour Henrie the sixth

L.ij.

with

*Acts & Monuments  
Pag. 161.*

*Iohn. 8.*

*Jewel in defence.  
Apolog. pag. 466.*

*Jewel in defence.  
Apolog. pag. 468.*

## A perswasion

with his foote, and with his foote did cast the Crowne off a gaine, saying withall, I haue power to make Emperours, and to vnmake them againe at my pleasure?

Harry it appeares so, by the Popes giuing away the kingdome of *Fraunce* from Childrike the King, to Pypin that was but his subiecte. But whether the Pope hath this power from Christ being his Vicar, or from the Diuell being his Deputie, he doth not tell vs.

*Jewel in de-  
fens. Apolog.  
pag. 472.*

Pope Iohn the twelfth was slaine in aduoutrie. Pope Benedict the ninth lyued without lawe or reason, and despyled the seate of *Rome* with all kinde of shame, and in the ende he tooke mony and solde the Popedom. Platina sayth, Popes then were elected not for their learning & holynesse, but in respect of mony and friendship.

*Acts and  
Monuments  
page. 174.*

If you lacke an other holy and make Pope, loe here is Pope Iuly who is not woorthy to be leste out. This same Pope Iuly loued Porkes fleshe maruellous well, whose Whisition gaue warning to the Popes Steward, for that it was hurtful for the Popes gout, that he should set no more Porke before him. But when the Pope perceyued the sayde Porke to be lacking in his accustomed seruice, where is my Porke said he: and when the Steward tolde him, that hys Whisition had forbidden any Porke to be serued vnto him, then the holpe Father burst out in a great rage, and sayde, bring me my Porke fleshe in the despight of God. A man woulde thinke, that these were rather the wordes of Pluto (the prince of darkenesse) than of an earthly prelate, especially of Christs deputie or Vicar.

At an other time this same patient Pope sitting at dinner, pointing to a Peacocke vpon his table, which he had not touched, (kepe sayde he) this colde Peacocke for me against Supper, and let me suppe in the Garden, for I shall haue guestes. So when Supper came, among other hotte Peacocks, he saw not the colde Peacock brought to the table: the Pope after his wonted manner, most horribly blaspheming God, fell into an extream rage, &c. where vpon

one

one of his Cardinals sitting by, desired him, saying, let not your holynesse I pray you, be so moued with a matter of so small weyght; then this Iulius the Pope answered againe, what if God was so angry for one Apple, that he cast our first parentes out of Paratise for the same: why maye not I being his Vicar, be angry the for a Peacock (sithence a Peacock is a greater matter than an Apple: you may see that the Pope is a good and vertuous scholler, he can learne of God to be angry, but he cannot learne at Christ to be patient. What a blasphemous wretche was this, that would make his mans disobeying of him for not bringing y<sup>e</sup> Peacocke which he had, to be a greater offence, than Adams disobeying of God in eating of the Apple whi: h God forbod: and thus he would teach vs, that it is a greater offence to make the Pope angry, than to prouoke Gods wrathe. But hercof we may be sure, that by offending God, we deserue our damnation, but by displeasing the Pope, we maye get our saluation, for if we embrace the Gospell, we displease the Pope, and please God, and thereby shall attaine to bee saued: but if we forsake the Gospell, we shall please the Pope and displease God, and thereby get our damnation.

Marke here by this Pope, y<sup>e</sup> holynesse of their holy chaire at Rome, the sitters wherein being Popes, can not erre (say they) neither can say or do amisse, say or do what they will: but hereof I am sure, that the Popes before mentioned, eyther dyd neuer sitte in that blessed chaire, or else that chaire hath no such vertue in it as they wold make vs beleue. And though this Pope and the reste were rather to be abhorred than honored, yet this wicked and blasphemous Pope Iulius, dying in Quene Maries time, was had here in such reuerence and estimation, that reimmablement was giuen, that Hearles, Dirges, and funerals, shoulde be had and celebrated for him, in all Churches.

But marke y<sup>e</sup> blindness & folly of many then: if he could haue pardoned al other of their sinnes, he might then haue pardoned himself, and so needed neither Dirges nor Masses.

For



## A persuasion

For if his pardons were good, then no doubt he pardoned himselfe: and so the Masses and Dirges for him were needlesse. And if he had need of Masses & Dirges after his death, then it is manifest that the pardons that he gaue vs in his life time were nothing worth. And as here by all ye that are wise may plainly iudge that the Popes pardons are nothing worthe: Euen so his Masses and Dirges, which likewise came from the Popes (and not from Christe) are as little worth. Yet for all that, there were Hearses set vp for him, and Dirges sung for him in diuers places. At which time there chaunced a womā to come into *Saint Magnus Church* at the *Widge foote* in *London*, who seeing there a Harse and other preparation, asked what it meant, to whom other that stode by sayde, that it was for the Pope, and that she must praye for him: nay (quoth she) that will I not, for he needeth not my prayers: for saying he coulde forgive vs all our sinnes, I am sure he is cleare himselfe, therefore I neede not to pray for him.

Thus you may perceiue, that God did not onely open the eyes of a simple woman, to see howe men were deceyued, and shutte the eyes of Princes and greate men, that they coulde not see howe they were deceyued, but also gaue hir courage and boldnesse, in that dangerous time, to bitter the truth.

*Platina in  
Steph. 6.*

Pope Stephen tooke vp Pope Formosus body bys predecessor, chopte off bys forefingers, cutte off bys head, and threw his naked carcasse into y<sup>e</sup> Riuer of *Tyber*. The Pope neuer learned this of Toby, for Toby buried thē that were vnburied, but this Pope vnburied them that were buried. And whereas Toby did burie men in the earth, this Pope did burie one in the water.

*Sabellic. En-  
nead. 9. lib. 2.*

Vrbanus the first, thrust fūe Cardinals into sackes, and threw them into the Sea. The godly Christians vse to burie dead men in y<sup>e</sup> earth, but this holy Pope did bury quicke men in the sea. Is not here a godly rabble of holy and vertuous Popes: are they not māte posts and pillars for you

to take holde on : woulde you haue thoughte, that they that make themselues Christes Tickers had bene suche followers of the Feende, and suche seruauntes of Satan : you maye thynke, that they were not the Disciples of the Diuel, but I am sure, they were not the Children of God.

And bycause some of you saye, that the Popes cannot erre, beholde well what trueth and god religion was in these Popes that followe. Pope Leo was an Arian Heretike : Pope Celestinus was a Nestorian Heretike : Pope Liberius was an Arian Heretike : Pope Marcellinus offered sacrifice to Idols, and was a Nestorian Heretike : Pope Honorus was a Mononethelite Heretike : Pope Iohn the two and twentieth, was an Heretike : and Anastasius was an Arian Heretike. Nowe, if such horrible Heretikes as these be, cannot erre or goe wrong, then surely I wil say with you, that the Pope cannot erre : but if Heretikes, Schismatikes, Apostatas, Simoniackes, Idolatours, Coniurers, Blasphemers, Furtherers, Sacrificers to Diuelles, and fylthie Fornicatours maye erre, then the Popes haue mosse shamefullye and falselye erred, lyed, and gone cleane wrong. Petrarchus sayeth, that Rome is a Sanctuarie of all Heresies. And Lyra sayeth, that manye Popes haue fallen into Heresies.

*Iewel in defe.  
Apo. pag 162*

If so manye Popes haue bene Heretikes, and if Heretikes erre, or are in the wrong waye : then the Popes haue erred, and haue bene foulye out of the right way, as is before sayde. Therefore, that the P P C S can not erre, is a common lye, onelye vsed, to make folkes belene, that all is true that the Pope saith.

And bycause manye of you haue thoughte, that the Bishopricke of Rome is the holpest Bishopricke in all the worlde, assure your selues that no Sea or Bishopricke in al the worlde, that euer was reade or hearde of, hath had so

manye Idolatours, Necromancers, Heretikes, Admouers, Church robbers, periured persons, Murthcrers, Driflers, Blasphemers, and tirants, as *Rome* hath had: and yet they woulde make vs beleue, as they make you and manye other beleue, they cannot erre, nor go wrong, whatsoeuer they doe, and that they that sitte in the Popes chayre there, must needs be Gods fellowes, and equal to Christ.

*Jewel in defe.  
Apol. P. 1. 107*

The Popes disagree and are contrarie one to another, (marry in wickednesse they agree all in one) yea, and sometimes the Pope is contrarie to him selfe. Pope Sabianus would haue burned all Pope Gregories Bookes: Pope Romanus bitterlye abolsished all the actes of hys predecessor Pope Stephen. And the same Pope Stephen defaced and mangled the dead carcase of his predecessor Pope Formosus, and condemned bitterlye all that he hadde done before. And thus, that that one Pope doth like, another Pope misliketh, and that which one Pope alloweth, another condemneth.

Therefore I would aduise you to lay hold on Christ and his Apostles, which are no chaungelings, and forsake these wicked Popes whiche are suche chaungelings, for I will neuer truste them, nor fauour their religion, until they be more vertuous godly, and honest, and agree better among themselues than they do.

*Auentinus in  
Adriano. 4.*

Pope Adrian sayeth of himselfe, Whatsoeuer the Emperour hath, he hathe it of vs, it is in our power to bestow the Empyre on whome wee liste: (It may be so, but one may looke all the Bible ouer, ere he can finde it.) And also the Pope hath made it Heresie (though Christe did not make it) for a king not to holde his kingdome at his handes: It is happy that he named no Quænes, for if he had putte the Quænes as wel as he put in kings, then haply he mighte haue made the Quæns maiestie also one of his Heretiks.

The Pope, if we may credite his prerogative, being of his owne penning, is of no small power: For he is called



led Lorde of Lordes, and King of Kings, he compelleth Emperors and Princes to sweare fealtie and obedience to him.

Cardinal Zabarella sayeth : The Pope doeth what hym listeth, yea though it be vnlawful, and is more thā a God. And one sayth, that a priest is so much aboue a King, as a man is aboue a beaste : as muche as God is better than a priest, so much is the priest better than a King: he that setteth a King before a priest, setteth the creature before the Creator. By thys it appeareth, that Priestes are no small soles, if this be true, then it is no maruel that men were wonte to haue Priestes in great estimation and reuerence.

*Stanislains  
Orichonius  
in Chinera.  
Fol. 97.*

But I maruell, that king Iosias was so bolde to burne suche a number of Priestes that were so farre hys superiours, and that were as farre aboue him, as he himself was aboue a beaste: truely I thinke it was bycause they could not shewe him their Commissions, belike they lefte them at home.

As the Popes before bled much wickednesse, so they haue bled here a pēce of knauerie, to make the people beleue that they and their Priestes, are farre aboue them, thereby to bying themselues vaine honoz and estimation.

And nowe marke I praye you, together these wicked Popes before mentioned, with many other that cal themselues Christes Vicars, are not moze like Lucifer the diuell, in pride, than Christe the sonne of God, in Humility: I thinke there was neuer such lordlinesse or pride in anye worldye prince, as hath bene in diuerse of these wicked Popes: for the Pope suffereth the Emperoure, whiche is the chiefe ruler of all Christendome, to holde his styrope, to holde his horse by the bydle, to beare his trayne, and to kisse his seate, yea and the Emperoure was shent of Pope Hyldebrand, bycause he helde the left styrope in steade of

*Acts & Mo.  
Page. 176.*

## A perswasion

the righte, when he got vpon his Horse: there was neuer Emperour, nor king that euer receiued any such seruice of any of the Popes.

*Acts & Mo.*

But the Earle of *Wiltshire*, and the other Embassadors from king Henric the eighte to the Pope (farre inferior to the Emperour) refused to kisse the Popes scote, though the Pope helde it oute purposely therfore: yet the Earle of *Wiltshires* Dogge, (hauing a greater deuotion thereto than they) did not onely kisse the Popes scote, though something vnmannerye, but also snatchte at his greate Toe: thinking belike, that it was more mete to be bitten of dogs than to be kised of men.

*Jewel in def.*

*Apol. Pa. 461*

*in also lib. in*

*def. Apol.*

*Pag. 410.*

*Greg. lib. 4.*

*Epist. 38.*

*Ceremoniar.*

*lib. 1.*

*Seclia. 5. ca. 3.*

Consider nowe therfore the greate humilitie and the symple seruice that the Pope requieres. In the Popes owne booke of the Ceremonies of *Rome*, it is writen thus: The Emperoure electe going in arraye wyth all hys trayne, passeth vppe the Stayres into the Scaffolde, and as soone as hee seeth the Pope, hee worshippeth hym wyth bare heade, touching the grounde with hys knee.

*Iohn. 13.*

Agayne when hee commeth to the foote of the Popes throne, hee kneeleth downe: laste of all, when hee commeth to the Popes feete, hee kisseth them deuoutelye, in the reuerence of our sauour. Is not thys trawe you, a trimme reuerencing of Christe, to kisse the Popes scote: Christe washt hys Apostles scote, but I neuer heard that the Emperour did kisse Christes scote: nay Christes Apostles did neuer kisse hys scote, yet if scote ought to be kised, truely it had bin as fit for the Apostles to haue kised theyr maysters scote, as for the Emperour (whyche is the chiefe ruler of all Christendome) to kisse the Popes scote.

Therefore you that luste to learne humilitie, may learn here of the Pope.

And if this be not sufficient to shewe you of the Popes humilitie, you shall see further, When the Pope taketh his

staires



staires to mount on horsebacke, the greatest Prince that is present, whether he be King or Emperour, holdeth his stirrop, and afterward leadeth his Horse a little by the brydle: but if there were two Kings in the presence, the more Honorable of them shoulde holde the Brydle on the right side, & the other on the left: If there happen no King to be present, then let the worthiest person leade his horse. But if the Pope would not ride, but be borne on mens shoulders in a chaire, then must foure of the worthiest Princes, yea, the Emperour himselfe, or any other mightie Monarch (if hee bee present) beare the Chaire, Pope and all, a little way forward vpon their shoulders.

*Ceremoniar.  
Lib. 1. Cap. 8.  
Jewel in de-  
fens. Apol.  
pag. 463.  
I. in alio lib.  
pag. 412.*

Againe, the Emperour delyuering ouer his goldē Apple and his Sceptre to one of his men, commeth vnto the Popes Horse, and in honor of our Lorde Iesus Christe, (whose person in earth the Pope beareth) he holdeth the Stirrop, vntill the Pope be mounted, and afterward he taketh the Brydle, and leadeth forth his horse. While the Emperour dothe these profitable seruices, the Pope oughte modestly a little to refuse the same: and yet afterwarde with certaine good and gentle wordes (taking that honour as done vnto Christ, and not vnto himselfe) he holdeth himselfe contented. (This is the strangest honoring of Christ that euer I hearde of, to leade the Popes Horse. Further, it is appointed thus: The moste noble man that shal be in the Courte, shall beare vp the traine of the Popes Cope, yea, though it be an Emperoure or a King.

Againe, let the most noblest lay man, whether he be king or Emperour, bring water to walhe the Popes handes, and while the Pope walheth, let al the Byshops and laye men kneele downe.

Againe, While the Pope is yet sitting at the table, the noblest man within the Court, be he Emperour, bee hee King, shal be brought to the Popes Credence, to giue him water. Againe, The first dish, the noblest Prince shall carrye, whether he be Emperour or King.



*Ceremoniar.  
Lib. 2. Cap. 10*

Againe, When the Pope is at breakefast, the King shall beare the first Cup: And againe, Let the Popes Cuppes be borne by the Noble menne or Orators being present, and let the Clarke of the Ceremonies begin wyth the worthiest estate, yea, though he be King or Emperour.

Thus by the Booke of the Popes Ceremonies, it plainly appeares, that the Emperour shall holde the Popes stirrup: let the Emperour leade the Popes Horse: the Emperour must beare the Popes chayze on his shoulder: the Emperour shall beare up the Popes traine: let the Emperoure bring the Bason and the Cwer to the Pope: the Emperour shall giue the Pope water, to wash his handes: the Emperour shall cary the Popes sytt dythe: the Emperour shall carrie the Popes first Cup.

May not he be called the Seruaunt of **G D D S** seruantes, (for so the Pope nameth hymselfe) that hath the Emperour to his man, and to wayght on hym thus at an inch? The Pope neuer learned of Christe to be thus simple serued: if the Pope in this case be a Seruant, I maruell then who shall be a Maister? Christe was as good a man as the Pope, and as well borne as he, and yet I neuer read or heard, that he rode, was carryed, or serued in this order.

Christ was a King aboue all Kinges, and yet he was humble and meke, and was vnder all Kinges: but the Pope is no King, and yet he is proude out of all measure, and makes himselfe Prince peerlesse, and aboue all Emperours and Kinges. Well though he learne not to be humble and lowly of Christ, yet he learnes to be stout and proude of the Deuill. I maruell by what prozogatine he hath gotten all this dignitie: Christ whose Vicar he sayth he is, and Peter whose Successor he claymeth to be, tooke neuer such an Imperial state vpon them: alas they were poore Subiects, yea and so poore, that they had no monie to pay tribute to the Emperour, but that they were fayne to haue out of a fishes mawe. But marke though

**Christ**

CHRIST was tributarie to the Emperour, yet the Pope is free from it. Pay he makes Kinges to pay tribute to hym, and thus he is quite contrarie to our mecke Christ.

Yet marke the lowlinesse and humilitie of the Pope, Jewel in de-  
that calles himselfe the Seruaunt of Gods Seruaunts. *sens. Apol.*  
In the late Counsell holden at Lateran, in Rome one Symon *pag. 515.*  
Begnius the Bishop of Modrusia sayde thus to Pope Leo, *Concil. Later.*  
Beholde the Lyon is come of the tribe of Iuda the roote of *Session. 6.*  
Dauid. &c. O most blessed Leo, wee haue looked for thee to *Pag. 604.*  
bee our Sauour.

In the late Chapter at Trident, Cornelius the Bishop of *Concil. Trid.*  
Bitonto saide thus : The Pope is the light that is come into *sub Paulo 3.*  
the worlde, but men haue loued Darkenesse more than the *oratione Cor-*  
Light. Euery man that hath done euil hateth the Light, and *nely Episcopi*  
commeth not to the Light. *Bitontini.*

Pope Adrian saith : That no man shall iudge the Pope : *Concil. 10. 2.*  
For it is wrytten : The Scholer is not aboue his Maister. *Decreta col-*

The Pope suffered the Embassadors of Sicilia to lye pro- *lecta per A-*  
strate on the grounde, and thus to cry vnto him, as if it had *drianu p. 612.*  
bin to Christ : Holy father that takest away the sinnes of the *Paulus A-*  
worlde, haue mercie vpon vs : Thou that takest awaye the *milinus lib. 7*  
sinnes of the worlde, giue vs peace,

Pope Sextus saith : Whoso accuseth the Pope, can ne- *Concil. 10mo.*  
uer be forgiuen, and his reason is this : Hee that sinneth a- *1. in purgatio.*  
gainste the holy Ghost, shall neuer bee forgiuen, neither in *Sexti.*  
this worlde, nor in the worlde to come. I neuer hearde so  
playnely what was the sinne of the holy Ghoste befoze. If  
this be true, that to accuse the Pope, is the sinne of the holy  
Ghost, then it is no maruel though the Papists that beleue  
this, dare not accuse the Pope, but thinke that he is moſte  
holy whatsoeuer he doth, for feare they shall neyther bee  
forgiuen in this worlde, nor in the worlde to come. Surely,  
they are sounde and grounded Papistes, that beleue the  
Pope to be the Lyon of the Tribe of Iuda, that he is the  
roote of Dauid, that the Pope is the light that is come into  
the



the worlde, that he is the sauour of mankinde, that he is the Lamb of God that taketh away the sins of the worlde, that whosoever accuseth him of his wickednesse, doth sinne againste the holy Ghost. Oh horrible, haynous, and intolerable blasphemie: that which is to be applyed to our sauour Christe the sonne of God, and to none other, this vile and most sinful wretche, the Pope applyeth to hymselfe.

I truste there is none of you, be ye neuer so wilfull, obstinate, and bent to the Popes lawe, but as sone as you heare this, the Popes great blasphemie, and how he takes that vnto himselfe, that is onely due to Christ: but speedily (except you are determined to be children of the Diuell) wil flye from this Antichrist and his doctrine, and embrace Gods moste holye worde, for if he be not Antichriste, then there was neuer any, nor neuer wil be. I graunt there are now many Antichrists: for al they that are against Christ, are Antichrists.

All Idolatrous Emperoures, Rulers, and Kings, were Antichrists, that worshipped Ball, the God Bell, Astaroth, and other Idols, and Nabugodonezar that made his golden Image to be worshipped, and the great Turke, the great Chame of *Tartaria*, and the greates Souldan, yet these haue not made, neither doe make men worship themselves for Gods, but other.

And though many Emperours and tyrants haue made men to honor them for Gods; to kisse their seete, and to call them Gods, yet the same were Ethnicks and heathen princes, and knewe neither God nor his worde: but this man of sinne, the Pope, that professes Christianitie, that knows God and his word, that grauntes the olde Testament and the newe, and that knowes and professes, that Christ dyed for the sinnes of the people, and beleues all the Artycles of our Crede, and that is Christened, thus wittingly and willingly to take vpon him to be called the Lyon of *Juda*, the roote of *Dauid*, the light that is come into the worlde, the



the Lambe of God that takes away the sins of the worlde, (whereas he knowes right perfectly, that it is neyther, noꝛ can be spoken of him noꝛ of any other, but onely of Chꝛist, neyther is due noꝛ can be applyed, to any other but onely to Chꝛist that immaculate Lambe, the Sonne of God) must needes of force, be the chief and head Antichꝛist of all other Antichꝛistles, neyther was there euer such an Antichꝛist befoꝛe him, neither can there be any such Antichꝛist after him.

And whereas he wouldo make you belæue, that they that accuse the Pope of any crime, do sinne against the holy Ghost: (whereby to feare you that you should not accuse him, noꝛ to thinke hee doth euill whatsoeuer hee doth) it is he, it is he rather that sines against the holie Ghost, that committes such wilfull blasphemie, and so wittingly (contrarie to his owne Conscience) takes vpo him to be Chꝛist, and robs Chꝛist of his due honour and gloꝛie, who knowes most certenlye, that he is neyther Chꝛist, noꝛ that the sayde Scriptures were meant of him, noꝛ can be by any meanes rightly applied to him.

And so, vnlesse the former Popes (whiche besides this great blasphemie, were euill and wicked enough, as befoꝛe is manifest) haue repented, and the Pope and hys Prelates, that are now, do repent, this their most horrible blasphemie, whiche they cannot chouse but knowe, and commit thus willinglye and wittinglye, surelye they shall neuer be forgiven, neyther in this worlde, noꝛ in the worlde to come. For I belæue it is the very sinne against the holy Ghost.

And if all this cannot perswade you, that these monstrous and execrable Popes, are the Seruauntes of Satan, the Devils deputies, and the very Antichꝛist, and the Antichꝛist that the Scriptures meaneth off: you shall haue here other Authoꝛs, moꝛe credible than my selfe, that shall so plainly describe the Pope to be the very Antichꝛiste, that you cannot chouse but so to take hym, (vnlesse you be

utterly bent not to yeelde vnto the truth, or to saye with the foolish Poet: *Non persuadebis etiam si persuaseris*, Though you perswade me, I will not be perswaded.

But yet before we come to that, marke what prerogative the Pope claymeth, whereby you shall the better perceive, that he is the very Antichriste.

*Extr. de elect. & Electi potest. significat. Jewel; in defens. apol. pag. 43. in some bookes 48.* The Pope is above all generall Counsels: That his bare wordes muste be holden as a Lawe: That whatsoeuer he do, none may say vnto him, why do you thus: That his iudgements are more certaine than the iudgements of all the worlde: That if all the whole worlde giue sentence in any matter contrary to the Popes pleasure, yet it seemeth, wee are bounde to stande to the iudgement of the Pope: And whatsoeuer he sayth or doth (being Pope) he cannot erre.

*Jewel in defens. Apo. pag. 49.* Yet Pope Pius the seconde, before he was Pope, sayde: That the Counsel is above the Pope, but after, when he was Pope, (being better instructed) I see (sayde he) beefore I was muche deceiued, now the Pope is above the Counsel. Thus eyther the Popes are lyars, or else lyars are made Popes.

*16. q. 1. quicunq. que in glossa. 15. q. 6. author. in glossa dist. 34. lector. Abbas panor. Extra de di-* The Popes Canonists say: That the Pope may dispence against the lawe of God: The Pope maye dispence againste the Lawe of Nature: The Pope may dispence againste Saint Paule the Apostle: The Pope maye dispence againste the newe Testament: The Pope maye dispence wyth all the Commaundementes, bothe of the olde and also of the new Testament.

*nor. cap. fin. Summa Angel. in distin. Pap.* If the Pope can doe all this, then he may putte Christe out of al his authoritie: then hee maye curse the mercifull, and blesse the cruel tyrante: then hee maye damne them that be saued, and saue the damned. And then GOD helpe the poore Protestantes, for they are lyke to goe to Hel, and all the Papistes are like to goe to Heauen.

And if Christe and the Angels be no Papistes, he wyll  
goe



goe neare to thruste them al out of Heauen and sende them to Hel.

Who would thinke or beleue that these proude Popes would suffer them selues to be called God: or that any would be so beastly or wicked to call them so? The Popes Canonistes haue moued questions, whether the Pope bee God or not: and one saide thus presently before his face, in the Counsell of Laterane without rebuke: Thou arte another God in the Earth. And the Popes Godhead is published abroad to the whole worlde in printed Bookes: Our Lorde God the Pope. If our Bibles or other Bookes, contained such blasphemy and heresie, as these your Popes Bookes do, they were then well worthy to be burned, but the Pope neither punisheth these blasphemers, nor yet burnes their Bookes, as he burneth the Bible and worde of God.

*Jewel in def.  
Apolog. 584.  
Christopher.  
Marcel. in  
conc. Latera.  
Sess 4.  
Extra. Iohani  
22. cum inter  
in Glossa. Im.  
Lugdun  
Anno. 1555.*

And whereas Saint Augustine writeth, Who dare to say thus to God? the Popes Canonistes haue bettered it in this sorte: Who dareth to say thus to God or to the Pope? Marie I say, Scaira that toke the Pope prisoner, & made him to ride with his face towardes the Hoyle tayle, and had like to haue famished him in prison, durst saye so to the Pope, although he durst not say so to God.

*Jewel defens.  
Apol.*

The Pope also hearde these wordes spoken before his face: In the Pope is all maner of power aboue all powers, as well of Heauen, as of Earth. What power is this but euen the very power of God: thus you may plainly perceue that the Pope is contented to be called a God of the earth. The Pope is Lord & God. The Pope hath al power aboue all powers, either in Heauen or in earth. And as Zabarella sayth, the Pope doeth whatsoener hee lysteth, (yea although it be vnlawfull) and is more than G O D. What would you haue more? this is enough I think, it is more than euer his Father had before him (vnlesse he were a Popes son): if they had al this power, which none hath or can haue but God (as they would make foles & dunces

*Jewel in def.  
Apol.*



## A perswasion

beleue they haue) why did popes then suffer them selues to be poysoned, famished, killed, haue their eyes put out? who is so blinde, but may plainly see, that the Popes are horrible and wicked, the childe of Sathan, and make men beleue, that they are farre more and greater than they are.

*De elect. ca.  
licet Abb.*

Abbat Panormitan saith out of *Hostiensis: Christus & Papa faciunt unum consistorium, & excepto peccato, potest Papa quasi omnia facere qua potest Deus.* Christ and the Pope make one Consistorie, and Sinne excepted, the Pope in a manner can doe al things that God can doe. Woulde you haue thought, that eyther any woulde haue written thus of the Pope, or that the Pope woulde take thys vppon him, or suffer anye eyther to write or saye thus? I thinke, that none of you doe beleue, that the Pope can doe as God can doe, for I am sure, that God can, and will, burne all the worlde at once, yea, and that quickly, whiche I am sure the Pope can not do, for if he could, then al they that professe Gods word, should be burned ere to morrowe, nay within this houre: besides he would do then many other things, that he can neuer doe: but thoughe the Pope cannot doe whatsoeuer God can doe, yet I will helpe hym a litle: he can doe more than God can doe, for hee can blaspheme God, he can lye, he can hate them that loue him, he can hurte them that neuer offended him, hee can be vnnmercifull, he can breake his promise, hee can saye, that hee can doe more than hee can doe, hee can bee a false Harlot, hee can bee the chylde of the Dyuel, he can bee Antichriste, and he can aduance himselfe higher than he ought to be, al whych God can not doe. For, thoughe God be called *Omnipotens*, Almighty, yet he is not Almighty, bycause he can do al thinges: but bycause he can doe all that he will or woulde doe, whych the Pope can not do, for all he maketh himselfe to bee a God, for if he could, this our realme of England shoulde not haue bene so long in quyet, as it hath bene. And if Christe and the Pope make or haue one Consistorie or Iudgement seate, then hereby the Pope maye be copertio-

ner

ner and fellow Iudge with Christe, at the daye of Iudgement, and iudge both the quicke and the deade. But if then the Pope shoulde be so contrarie to Christe, and so muche hys enimie as he is here, the controuersies of all matters and crimes from the beginning of the Worlde, will not be determined and iudged in one daye. For one daye woulde be little ynoughe to trye, whiche of them shal sitte the hyppermost: for if he be ther then as haughtie and prond as hee is and hathe bene here, he will scarcelye suffer Christe to sitte aboue him, for he that hathe sitte aboue Emperours and kings, and hathe made the Emperours necke his fote stoule, will be loath (I beleue) to sit beneath Christ, that was so pwe as he was. Nay, if his power be aboue all the powers in Heauen and in earth (as is befoze declared) you shall see that the Pope will goe neare to thrust Christ besides his seate, and sitte there alone, and be Iudge and al himselte.

And if the authoritie of the Romaine Church and the Pope, is more than Gods worde, as Siluester Prierias doeth write: Then when Christ shal sit in iudgement at the lasse daye, and hathe senered the Sheepe from the Goates, and bidde the blessed Sheepe to come into the kingdome of heauen, and sente the cursed Goates into Hell, the Pope maye come in then by hys authoritie, and say to Christ, by your leaue sirra a little, seeing you haue giuen iudgement by your lawe, I will nowe giue definitive sentence by my lawe, (whiche is more than Gods worde.) And then the Pope maye say: Come backe againe ye cursed that Christ bad to go to Hell, and loke that ye go into Heauen, for I haue appointed it for you to dwell in: and you blessed that Christ hath willed to goe into Heauen, come backe againe or I wil fetch you, and see that you goe into Hell, for that is the place that I haue appointed for you to dwell in. And thus maye the Pope by his authoritie (whiche is more than Gods worde) as Prierias sayeth, controll and vndoe all Christes doings,

*Siluester Prierias contra Lutherum.*

## A perswasion

and sende the godly to Hel, and the wicked to Heauen, and he himselfe to be in Heauen like a God, that liued on the earth like a Diuel.

*Acts & Mo-  
numentes*

What Hel-houndes are these that would make vs beleue, that the Popes power and authoritie is moze than the word of God. But if the Pope in a maner can do what soeuer God can doe, or, if he haue all power giuen hym in Heauen and in Earth (as he sayeth) then why did Pope Boniface the eight suffer Scaira wyth his souldiours to set fire on the gates of his pallaice, and to breake downe the doores and windowes where he was in *Arnagium*, and to enter vpon him, and to raffe him of all his goods, iewels, and Treasure, which was suche a deale, as Christe and all his Apostles neuer had? And why then did he suffer them to sette him on a wilde and vnbroken colte, with his face towarde the horsses tayle, and the colte to runne by and down with him vntil he was almost breathlesse: and why did he suffer himselfe to be imprisoned by the sayde Scaira thre dayes, and to be almoste famished for meate? this holpe Father that coulde commaunde the Angels to carry mens soules to Heauen, I maruell that he did not commaunde them to come out of Heauen, to deliuer him out of prison, and out of his enemies handes. But he bolde he would haue done it if he coulde haue done it. And therefore you maye perceiue that he promisseth you moze by his Wardons than he is able to performe: for if the Pope hath suche power to pardon you, and to forgiue you your sinnes, and to sende your soules by Angels to Heauen: then the Pope would haue helped himselfe out of prison and thraldome. Therefore you maye see (if you will see) that he tels you, that he can doe a greate deale moze than he can do: for if he coulde deliuer mens soules from Hel, he were able to deliuer his owne bodye out of prison. And if he be able to bring other mens soules from Earthe vnto heauen, where he was neuer, then he were as able to bring his owne bodye out of prison to his owne house, where he



he hath bin.

And thoughe the Pope hathe suche greate and high authoritie as he hath, he claimeth it not but by the authoritie of the Scriptures, or by excellent and learned argumentes. As thus, the Sun is higher and greater than the Moone, therefore Pope Innocentius sayeth, that the Pope is greier and higher than the Emperour: this is that holy and meeke Pope that sayde, that either he woulde lose his Mitre, or else he woulde pul the Emperours Crown from his head. Maister Harding, to excuse the Pope withal, said, This is not a reason, but a similitude: To whom Maister Jewel the Bishop of *Salisbury* answereth as followeth: This thing may easilye be graunted, for in deede it is a similitude vtterly voyde of either Witte or Reason. But who taughte the Pope so childishlye to playe with similitudes, thereby to aduance himsele, and to abase the Emperour of the Worlde? who tolde him, that the Pope is the Sunne, and the Emperour the Moone? or that the Emperour is so farre inferior to the Pope, as the Moone is inferior to the Sunne? Isodorus that liued 600. yeares before Pope Innocentius the third, sayth quite contrarie: By the Sunne (saith he) we vnderstande the kingdome, and by the Moone, we vnderstande the Priesthoode, whereby he giueth vs to vnderstand, contrarie to the iudgement of Pope Innocentius, that as the Moone is inferior to the Sun, so is the Pope inferior to the Emperour.

*Jewel in defens. Apolog. pag. 453.*

*In Glossa in Genes. cap. 1.*

And here is another excellent argumente to proue the Popes authoritie, both of the Spiritualtie and Temporalltie: Peter sayde to Christe: Lo, heere are two swords, *De maior. & obedient. v. nam sanctam.* Therefore Pope Boniface sayeth, that the Pope hathe power both of the Spiritual Sworde, and of the Temporal Sworde. Very wel gest Maister Pope: euen so one may say (& that by as good authoritie) Lo, here are two daggers: And then a straunger to him that hath the Daggers, may starte straighte way in and say: Marry therefore I oughte to be Lord Chaunceloz of *England*, and the Archebischoppe

of

of Canterburie. The Pope can lacke no power, if suche conclusions may serue his turne.

*Psal. 8.*

*Antoninus in  
Summa. Par.*

*3. titu. 22.*

*Cap. 5.*

*Hebra. 2.*

Marke what a trimme exposition one of the Popes pen men, to maintaine the Pope in his Godhead, hath made vpon a verse of the eighthe Psalmc, attributing that to the Pope, that Saint Paule applyeth to Christ, which though I name not Papistrie, yet I maye safely call it blasphemie. These are the words: *Omnia subiecisti sub pedibus eius, id est, Papa: pecora campi, id est, homines viuentes in terra: pisces maris, id est, animas in Purgatorio: volucres cali, id est, animas beatorum:* which are thus in English: Thou hast made all things subiect to him, that is to saye, to the Pope: The cattell of the field, that is to saye, men liuing on thee earth: The fishes in the Sea, that is to say, the soules in Purgatorie: The birds of the Heauens, that is to say, the soules of the blessed in Heauen. Now that hold on the Pope, how like you this expounding of the words of Saint Paule, if Saint Paule had expounded them himselte, he woulde neuer haue expounded them on this fashlon, for there was neyther Pope nor Purgatorie when he wrote them: was it not happy that thys man was bozne, that thus expounded them: yes I trow, for if he had neuer bin bozne, then it is like they had neuer bene thus expounded: and so our holye Father the Pope, had neuer knowne the greate authoritie and power, that **G O D** by these words of the Psalmc hath allowed him. Surely Dauid that wrote firste this Psalmc, was muche ouersene, that he named not the Pope therein, for so the Pope might haue lackte a greate deale of his power. If the Pope maye applye in thys sorte al the Scriptures to himselte, that are ment vpon Christ, then he may put Christe out of all the authoritie that God his father hath promised him, and at the last day iudge the quicke and the deade, and make Christe to stande at the barre and hold vppe his hande, and as Pilate condemned Christe on Earthe, so the Pope maye condemne Christe in Heauen.

Marke



Marke further, for here are excellent proofes, for the Popes prerogative. Peter leapt into the water and came to Christ: The rest of the Disciples came by boate, Ergo the Pope hath iurisdiction of all the world. *Barnard de consider. ad Eng. lib. 2.*

Peter Crab that lately compiled the Bookes of Counsels, reasoneth thus: Peter paid the Tribute money for Christ and himselfe: Christ said unto Peter, Followe thou me, And againe he saide, Launch forth into the deepe: againe, Peter art thou a sleepe, couldst thou not watche with mee one houre? And againe, From henceforth thy name shall be Peter: And Peter drew his sword and cut off Malchus eare. Therfore saith he, the Pope hath authoritie ouer the whole Church of God. Are not here notable argumentes to proue the Popes great authoritie? I maruell that Peter Crab had forgotten these that follow, which serue for the Popes authoritie as well as the other, Christ said to Peter, Verily before the Cocke crow thou shalt denie me thrice. And he said unto Peter, Come after me Sathan. If Peters paying of tribute money made Peter a Pope, than the Bishop of Rome is no Pope, for he payes no tribute: but the Kings are Popes, that pay tribute to the Pope. If Christ made Peter Pope & gaue him all this authoritie because he followed Christ, then the Pope is a false Pope and hath no such authoritie, because he hath cleane forsaken Christ, & followes him neuer a whit: Marry if Peters sleeping and because he coulde not watch with Christ made him Pope, and thereby had all this great authoritie: then I will not deny but the Pope may be a Pope aswell as Peter: for he sleepes in all kind of sinne, & he watches neuer a whit with Christ. And as Peter did not preach Gods word all the while he slept, so it appeares that the Pope sleepes alwayes, for he neuer preaches. And if Peters fighting and the cutting off of Malchus eare, made him Pope and got him such authoritie: then I warrant the Pope is a right and perfect Pope, for he doth fight as fiercely as Peter did for his life, & whereas Peter did cut off the eare of one, the Pope cuttes off the heads & burnes the

*Concil. 10m. 1*

*pag. 10.*

*Jewel in de-  
fen. Apolog.*

*pag. 463.*

*Math. 26.*

*Mark 8.*



## A perswasion

the bodies of thousandes. And whereas Peter dyd fighte with Chyistes enemye but kyled him not: the Pope doeth fight with Chyistes friends & killes them out-right. Therfore if Peters fighting made him Pope, then the Pope is a ryghte Pope as well as hee, But it is not to be founde in all the newe Testament, that Chyist eyther called Peter the Pope of Rome, or gaue hym any such authoritie as the Pope claymes by Peter. I finde (as I said befoze) y Chyist called Peter Sathan or Diuell, but hee neuer called hym Pope.

Harry if Chyist had sayde these wordes to Peter, Peter thou shalt be Pope of Rome, and all that shall succede thee in that seate shall be Popes, and shall neuer erre saye or doe what they wyll, I giue to thee and them all my power in Heauen and in earth: thou & they shall be aboue Emperours and Kings, & shalt treade in their neckes & put them downe and put other in their places when thou & they liste: Thou and they shall be called God, and shal in a manner do what soeuer God can do: and thou and they shal haue one place or seate of iudgement with me: you shall haue power to giue the Scriptures what vnderstanding and sense you list: thy authoritie and theirs shal be aboue the Scriptures or word of God: and you shal haue power to commaund the Angels of Heauen to come downe to the Earth, and to carry whose Soules you list to Heauen: And whosoever shall haue your pardons, (what offence so euer they haue done, or howe wickedly soeuer they die) they shal be forgiven: and as sone as they are deade, they shall goe to heauen, &c. If Chyist (I saye) had sayde these wordes to Peter as plaine as he said Come after me Sathan, then I woulde haue graunted that Peter and all hys successours hadde bene made perfecte Popes, and that therefore Chyist had gyuen them a good and large commission. But sure I neuer read that Chyist gaue either him or them, al these authorities, or made them such Popes.

But if euer Chyiste made Peter Pope at all, then true

ly I thinke he made him Pope and all his successours, with all the priuiledges befoze mentioned, and a great sorte mo, at the same time when he called hym Sathan, or named him Diuell, whych Popedome and priuiledges belonging thereto (as the Popes vse them) is so fitte an office for Sathan the Diuell to erecute: that if al the world had deuised, they could not haue innēted a fitter office for him. Well, though the Pope holde not his Popedome and his power by commission, yet at least he keepes it by custome. Therefore hee will be a God, who euer sayes nay, for as he saith, he hath all power in Heauen and in Earth.

But though he haue al the power in Heauen and earth, and ouer the Angels in Heauen, yet Hel is lefte out as hap is, so that it seemes he beares no swaye there. Therefore let the Pope take hēde, least he come there among the vnruly Diuels, for though he rule on Earth, the Diuell will be ruler in Hell: it were a foule ouersight of the Pope to goe to Hell, and to be ruled of the Diuels, that nowe both rule both Angels in Heauen and men in earth. Wel, howsoeuer the Pope hath gotten his authozitie, he hath it, and will holde it as long as he can, and if these two pillars will stay him, he meanes to sit still in his seate. The first is, the Church of Rome, whatsoeuer she say or doe can neuer erre, (for the Pope makes it Heresie, to say so) another is, the Pope whatsoeuer he doe may neuer be called to any reckning: if these two points be graunted, then he may do what he list. *Iohannes de Parisijs* sayeth, We must expound euery fact of the holy Father for the best, and if it bee theft or any other thing, that of it selfe is euill (as aduoutrie or fornication) wee must thinke it is done by the secrete inspiration of GOD. An other sayeth, If the Pope drawe infinite companyes of people by heapes together with himself into Hell, to bee punished with hym with manye strypes for euer: yet let no mortall man presume to reprocue hys faultes.

*Jewel in de-  
fen. Apolog.  
pag. 585.*

*De potesta.  
Regia &  
Papali.*

*Distin. 40.  
Si papa.*

Pou may see that these holpe Fathers did not meane to

D.ij.

liue



## A persuation

line godly, that allowed their Doctours to defend their abominable living: as the fruites shewe what the tree is, so the Popes doing shewes what they are, and haue bin, (euen the very Antichrist.)

But to satisfie you, that almost nothing will satisfie: I wyl proue vnto you y<sup>e</sup> the Pope of Rome, is the very whoze of Babilon, that Saint Iohn speaketh of in his Reuelation, eue  
*Iohā Apo. 17.* with the verye wordes that the learned Doctor Fulke dyd  
*Doctor Fulke* utter in his excellent Sermon made at Hampton Courte to  
*in his Sermon* that ende. The Angel did expound to S. Iohn, that the seauē  
*at Hampt.* heades of the beast whereon the woman sitteth, doe signifie  
*Court.* seauen Hilles, and where is there any Citie in all the world but only Rome in Italie, that is builded vpon seauen Hilles: and these are the names of the Hilles: *Palatinus, Capitolinus, Auentinus, Exquilinus, Viminalis, Quirinalis, & Caelus.* The Angell herein hath moze plainly shewed this great Babilon, to be Rome, than if he had named it to bee Rome. For the Citie of Constantinople was once called new Rome, but yet it is not builded vppon seauen Hilles, as this Rome is. Therefore Rome must needes bee the seate of Antichrist: (if the Woman bee Antichriste that dyd sitte on the beast:) And further, the Angell sayeth in playne wordes, that that great whoze of Babilon, is that great Citie which hath dominion ouer Kings of the Earth. Nowe it is euident that then the Romaines had the fourth Monarche, spoken of by Daniel, and had rule ouer the Kinges of the Earthe. So that w<sup>th</sup>out all contradiction, Rome must needes bee the place where that whoze doeth sitte. And Irenaeus a moste aunteient wyter, that liued almost fiftene hundred yeres since, w<sup>rit</sup>ing of the S<sup>ce</sup> of Antichrist, vppon the last verse of the thirtēth Chapter of the Reuelation of Saint Iohn, where the number of the beast is expressed to bee sixe hundred thirtie and sixe, shewes plainly, that the same number correspondeth to the Greeke letters, makes this word *Lateinos*, whiche in Englishe is the Latine man or Romaine, and these are his wordes. *Sed & Latinus nomen sexcentorum sexaginta*



*ginta sex numerorum &c. & valde veresimile est, quoniam verissimum regnum habet hoc vocabulum,* this name *Lateinos* saith he, containing the number of 666. is thought to be the name of Antichriste, and it is very like so to be, for that verie kingdome hath this name, for they are Latines that nowe do raigne.

Thus that olde and auncient Father Irenæus, founde out by the number of the beast, that his name is such a one as beares rule ouer *Rome*: this is not deuised by anye late Authoꝝ, but by one that is so auncient, that he in no wise is to be mistrusted, for then in his time there was neyther Pope noꝝ Papist, neither Lutheran noꝝ Zwinglian. Tertul-  
lian a worthe and auncient wyter saith very plainly, that  
*Babylon* both signifie *Rome*, these are his wordes: Euen so doth  
*Babylon* of our Iohn, (meaning the wordes of S. Iohn in the  
Apocalips) beare the figure of the Citie of *Rome*, which is as  
great and proude in raigne, and as great a persecutor of the  
Saints (as *Babylon* was.) Thus you heare the opinion of that  
auncient wyter Tertullian that liued aboue thirtene hun-  
dred yeares since, who sayeth flatly, that this *Babylon* beares  
the figure of the Citie of *Rome*. Saint Chrysostome likewise  
sayeth, Antichrist shall invade the principalltie of the Em-  
pire being boide, & shall assay to drawe vnto himselfe, the  
Empires both of God and men. What can be moze mani-  
fest than this: for did not the Popes kingdome and rule en-  
crease, by the decate of the Empire: yes truely, and at the  
fall of the Emperiall Monarchie, the Pope chalenged the  
rule, both spiritual and tempoꝝal.

Cont. Marti.  
Lib. 3.

Marke what Saint Ierome sayeth, wytyng vnto Alga-  
sia, *Nec vult, &c.* whiche is, neyther will he openly say that  
the Romaine Empire should be destroyed, which they that  
gouerne it thinke it to be euerlasting, wherefoze according  
to the Reuelation of Saint Iohn, in the forehead of the pur-  
ple whoze there is wytten a name of blasphemie, which is  
*Rome* Eueralsting. Here Saint Ierome a credible authour,  
and one of the Doctours of the Church, nameth the whoze

Super. 2. The.  
2. quest. 11.

## A perswasion

Doct. Fulke.  
in the same  
Sermon.

of *Babylon*, to the Purple whore of *Rome*, in whose forehead is written a name of blasphemie, whiche is *Rome* Euerlasting. For so the Pope takes *Rome*, to bee that Rocke that can by no meanes be remoued. For the Pope bragges, that *Rome* is that same Rocke againste whiche Hell gates cannot preuaile, but he and all they that trust him be maruellously deceyued, for God with his breath (that is his word,) will ouerthrowe and destroy it. And also Sainct Ierome calleth *Rome* the daughter of *Babylon*, and taketh *Babylon* in *Chaldea* for *Babylon* the Elder, and *Rome* hir daughter for *Babylon* the yonger. Also Sainct Ierome writing in his Preface vnto the booke of Didimus, *de spiritu sancto*, writing to Paulinianus uttereth these wordes: *Cum in Babylone: &c.* when I was in *Babylon* sayth he (meaning *Rome*) and was an inhabitaunte of the Purple Harlot, and liued after the lawes of the *Romaines*, I thought to entreate something of the Holy Ghost. Here contemptuously he calleth *Rome* by the name of *Babylon*, hauing no occasion so to doe, whereby it appeares he was fully perswaded that *Rome* coulde be none other, but that *Babylon* mentioned by Sainct Iohn in the Apocalips. And Sainct Ierome writing to Marcella a vertuous Gentlewoman of *Rome*, perswaded by to forsake *Rome*, (whiche was the *Babylonical* Harlot, appointed for the birth of Antichrist, which there should arise and exercise his Tirannie, and from thence shoulde deceiue the whole world with his wicked willes) and to come and dwell neare him in *Jerusalem*, which was situate in the holy lande, and the place consecrate to the birth of Christ. Here it appeares that he did not only know that *Babylon* is *Rome*, and is the verie seate of that Purple whore, but also that hee did maruellously detest and abhorre it. Primasius also affirmeth, that the propheties of the Apocalips concerning Antichrist, are to be fulfilled in the *Romaine* Empire. S. Augustine in his excellent worke *De cinitate dei*, oftentimes calleth *Rome* *Babylon*, and *Babylon* *Rome*, as in his sixteenth booke and seauententh Chapter, he calleth *Rome* another *Babylon*.



*Babilon* in the *Wleass*. And in his eighteenth booke and second Chapter, he calleth *Babilon* of *Chaldea*, the firste *Rome*, and *Rome* of *Italie* the seconde *Babilon*. And the same Augustine in the two and twentieth Chapter of the eighteenth booke calleth *Rome* another *Babilon*, and the daughter of the firste *Babilon*. And also he calleth *Rome* *Westerne Babilon*. This and much moze did the learned D. Fulke declare in his Sermon at Hampton court. These are sufficient to proue that *Rome* is the very seate and place of the whore of *Babilon*, spoken of by Saint Iohn in his Reuelations. And now you shall see whether the Pope be that strumpet and whore of *Babilon* or not. Irenæus saith, notwithstanding he be but a slaue, yet he will be worshipped as if he were God. S. Gregorie sayeth, he is Antichrist, that shall clayme to be called vniuersall Bishop, and shall haue a garde of Priestes to attend vpon him. Ioachim Abbas sayeth, Antichrist is now borne in *Rome*, and yet shall he be higher in the Apostolike See. Saint Barnard sayeth, the beast that is spoken of in the booke of Reuelations, vnto which beast is giuen a mouth to speake blasphemie, and to keepe warre against the Saints of God, is now gotten into Peters chaire, as a Lion prepared to his praie. Franciscus Petrarcha calleth *Rome* the whore of *Babilon*, the mother of Idolatrie and fornication, and that all shame and reuerence is quite departed thence. Baptista Mantuanus sayth,

Cap. 27.

Jewel in defence. Apolog.

Page. 484.

Irena. lib. 5.

cap. penultimo.

Gregor. lib. 4.

Epist. 38. Sa-

cerdotum pa-

ratus est ex-

ercit.

Jewel in de-

fen. Apolog.

Pag. 411.

*Vivere qui sanctè cupitis, discedite Roma,*

*Omnia cum liceant, non licet esse bonum.* that is to say:

All yee that would liue godly, gette you away from *Rome*: for, whereas al things are there lawfull, to be good it is not lawfull. Saint Gregorie writing of Antichrist, saith thus: whereas he is a damned man by lying, and not a spinte, he faineth himself to be God: and thus, because the Pope as is befoze declared, is called an earthly God, and our Lorde God the Pope, therefore he must needs be the very Anti-  
christ, all things befoze well weighed and considered.

Extra Iohan.

22. cum inter

in glossa. 2.

Thessal. 2.

But perhappes you will saie, that other haue him cal-

led



## A persuasion

*Hierony. in  
Daniel. cap. 3  
Suetonius in  
Domitian.  
Jewel in de-  
fen. Apolog.  
pag. 592. in an  
other booke  
of the same.  
540.*

led God, as well as the Pope, therefore why should he be Antichrist more than they? I grant, that Antiochus sometime King of Syria, entitled himselfe by the name of God: So the Emperoure Domitian vsed to assigne his Proclamations Your Lozde God Domitian: So the Emperour Caligula called himselfe the beste and most mightie God, and the great God Iupiter of *Italie*: Sopores the great King of *Per-  
sia* called himselfe the brother of the Sunne and the Moone: Nicagoras made himselfe a payze of winges, and woulde needs be called the God Mercurius: And the *Romaines* in olde time, erected an Image in the honoz of Simon Magus the forcerer, with this inscripcion or poesie, In the honoz of Simon the holy God.

These and diuers moe haue bin called Gods, but they were heathen, and did neuer sitte in the Temple of God, as that Antichrist that Saint Paule speaketh of, that he calleth the man of Sinne, that should sitte in the Temple of God, and shewe himselfe as if he were God: For which of those befoze named, did sit so deepe in mens consciences, as the Pope hath done, and yet doth: did euer any thinke that they coulde not erre or do euill whatsoever they did: did euer any beleue in them so muche, that, if they had cursed them, they should then haue bin dāned: did they euer make the people beleue, that they were the Deputies or vickers of Christ: were they euer so farre and deepe in mens consciences, that men thought to be saued by their pardons: did they euer make any beleue, that they could commaund the Angelles to come from Heauen, and to carrie whole soules they list to Paradise: did they make euer any man beleue, that they had the Keyes of the Kingdome of Heauen: did they euer sitte so deepe in mens consciences, which is the Temple and place of God: that they coulde dispense with Whoredome, Murder, Theft, Idolatrie or any other Sins: Did euer any beleue, that whatsoever they loosed in earth, should be loosed in Heauen: and whatsoever they bound in earth, should be bounde in heauen: Did they euer say

say, that they had all power in heauen and in earth: Didde they euer make men belæue, that they coulde do in a manner whatsoeuer God coulde do, & that they & Christ hadde one seat of iudgement? Did they euer take vpon thē to be Christ the son of God: wer they euer called the Lamb of God that takes away the sins of the world: or did euer any fall down befoze them, & say so to them? Did these befoze mentioned that were called Gods, make men belæue these things, as the Pope hathe done, and hath sit so deepe in mens consciences, the temple of God, as the Popes haue done. No, no, neuer any, but only the Pope. Therefore it is he onely that S. Paule calleth the childe of Sinne, that should sit in the Temple of God, and shewe himselfe as if he were God. It is the Pope onely that is that purple Whore of Babilon, that hath names of blasphemie, spoken of by S. Iohn in the Apocalips. Therefore Anselmus saith verie truely and well, that Antichrist shall faine himselfe to be holy, that he may deceiue men vnder the colour of holines: yea, and he shal cal himselfe God, and shall cause himselfe to be worshipped, and shal promise the Kingdome of heauen. Now tel me (as I said befoze,) who euer did al these things, or attempted to do thē, but only the Pope? The Pope onely therefore must needs be the very Antichrist spoken of by Saint Iohn in the Reuelation, and none other.

2. Thessalo. 2.

Apocal. 17.  
Jewel in de-  
fens. Apolog.  
pag. 593.

If this, and all the rest that I haue spoken of the Pope, which is most true, wyl neither make you thinke euil of the Pope, nor flye from him, nor yet belæue that he is the verie Antichriste: then according to Esay the Prophet, I feare that you haue eyes and see not, eares and heare not, and heartes and vnderstande not, leaste you should repent and turne, and the Lord thereby should haue mercie on you.

Esai. 6.

Thus you see, that you that are so addit to the Pope, I haue proued you to be English enimies, not obedient nor louing subiects to your Prince, enimies to your Countrie, and seeke or wishe the ruine of this famous realme of Eng-  
lande. I haue also proued by the Scriptures, by examples,

P.

and



and by other infallible argumentes, that we haue the true religion, and how that God therefore hath and doth prosper and blesse vs: I haue proued also, that the Popes whom you so much loue and leane to, haue bene moste wicked Murtherers, Coniurers, Aduouterers, Heretikes, Blasphemers, Idolators, Sacrificers to Diuels, and Derogators of Christs benefites, bys death and passion, and that they are, the enimies of God, the children of the Diuel, yea, and the verie Antichrist.

Therefore I beseeche you, procure not to your selues the curses of God for the blessings of that wicked Antichriste, enforce not your moste mercifull Princes displeasure (that doth defend you) for that wicked Popes good will that will destroye you: and seeke not your Countreies confusion that doeth nourishe you, to haue your Popishe religion that wil bring Gods plagues and curses vppon you.

Perhappes some of you maye saye, though the Pope be wicked & euil, and though he be proued to be Antichrist, yet this religion that you and your fore-elders haue hadde & vsed, is not therefore euil, nor to be despised: to whome I answer, if the tree be euil, the fruite cannot be good: can the Diuel sette forth a godly religion: no, it is agaynst his nature: then, can the Pope which is of the Diuell, and the verie Antichriste, sette forth the pure worde of God: no, it is impossible, for as the euil fruit doth shew the tree to be euil: so the detestable doings, & wicked religio of the Pope, shewe him to be wicked and of the Diuell: therefore make the tree good, and the fruite good, or the tree euill, and the fruite euill.

*Math. 12.*

But bycause I wil leaue nothing vndone, that may allure you not onely from the Pope, but also from his pestiferous religion, I will (God willing) proue the chiefest pointes of Papistrie that you stand vppon, both by Scripture, aunient Doctors, and by naturall reason, to be false, most wicked, and abhominable.

And



And because one parte of the Popes religion whiche is worshipping of Images, is mentioned before among the curses of God, and therefore abominable unto the Lord, and directly against the second commaundement, therefore I will firste beginne with it, not doubting, but that many of you doe not so much regarde and esteeme the worshipping or hauing of Images, though some of you are deeply and superstitiously giuen thereto.

And first let vs heare what God said to Moses therein, and in his lawe: Thou shalt not (saith God) make to thy selfe any grauen Image, of any likenesse that is in Heauen above, nor in the Earth beneath, or in the water vnder the earth, thou shalt not bowe downe to them, nor worshippinge them. This is the very commaundement of God, that he gaue to Moses, and enioyned the chyldren of Israel in any wise not to bzeake: so; if they did, he promised to send vpon them his plagues, and greate curses, before at large declared, which diuers times he perfoirmed, when they after did bzeake the same, & worshipped Images & straunge Gods (as I haue manifestly proued before, by diuers examples.)

Nowe, because your Papistrie permitteth Images, and your papistical Churches are al full of Images and Idols, and because you bowe downe vnto them, kneele vnto them, go on pilgrimage vnto them, and pray vnto them, therefore your religion is cleane contrarie to this lawe of God written in the first Table of Moses, and therefore moste wicked and abominable, which deserues & procures Gods great plagues, curses, and vengeance. And the yongest chyld that is, if hee haue eyther read aught, or learned aught, knowes that to esteeme, reuerence, or worship Images, is euill and wicked, and against the commaundement of God, so that your religion of Papistrie, in this poynt muste needes be euill, wicked, and abominable, as is aforesayd, and the Pope and his Prelates do not onely suffer and permit them in Churches, but also maintaine them, be-

## A perswasion

fende them, and make lawes, that they shall be adored and worshipped, as bitter enemies to God, striving with all their power, to set up Images, whiche God directly doth forbid.

*Cooper Epit.*

*Chro. fo. 268.*

And that this may more plainly appeare, Pope Gregory the second, did not onely withstand the Emperours Decretes by force of Armes (which he neuer learned of Christ, nor yet of his Apostles) in taking downe and suppressing Images out of Churches, but also wrote into all partes, that neither for feare nor entreatie they shoulde obey the Emperours commaundement, in taking away of Images and pictures of Saintes out of Churches, for any thing of Idolatrie, but would have Images erected, set up, & worshipped, contrary to the holy worde of God.

*Jewel pa. 551.*

*Consi. Nicen.*

*2. Action. 2.*

*2. Action. 4.*

Also the Pope and his Bishops in Nicene Counsell agreed with one consent (contrarie to the counsell of God) that Images in Churches are not onely to be allowed, but also devoutly and reverently to be honored, and that with the same honour that is due to God him selfe.

O Cerberus whelpes, Satrans broode, and destroyers of mens soules: are they Christes Vicars: can not they erre, that make such lawes and decrees in their Devilishe counsels, that a peece of crooked rotten wood, or a stone, wrought and framed by earthly wretches, is to be devoutly honored, even with that honour that is due to God him selfe: how can you that take God for your Father, and Christ for your Saviour, abide either the Pope or his detestable religion any longer?

Also one of them saith, I receyve and worship the reverend Images: and this will I teach while I live. Another sayth, I doe perfectly adore the holy Images, and I accurse all them that holde the contrarie: yea but I beleene your curses come to late. What if God have cursed you before that worshipping Images, how will you doe then? I thinke his curse will stand for a curse before yours: if you can either out curse God, or undo his curses & make your

owne



stone curses to stande, or to be of force, then I will saye you haue god lucke.

Marke what a godly decreë was allowed in the Grækes *Citantur in lib. Carols magni.* Counsel touching the worshipping of Images, which is as expressely against the lawe of God, as is possible to be. And thus it is, He that feareth God, adozeth, or worshippingeth an Image, as he would adoze the sonne of God: he that adozeth (or worshippingeth) an Image, and saith, This is Christ, offendeth not: he offendeth that adozeth (or worshippingeth) not an Image: he that adozeth not an Image, is an Heretike: wee muste adoze or worshippe an Image wyth the same reuerence, wherewith we adoze or worshippe the holy Trinitie.

What varlets are these, what vile wretches are these, that make such contrarie decrees to Gods lawe: would you haue thought it, vnlesse you had read it: nay will you beleue it so that you doe heare it: God sayeth, Thou shalt *Exod. 20.* not bowe downe to Images nor worship them: The Pope sayeth, he that feareth God, worshippingeth an Image, as hee would worshippe the sonne of God. The children of Israel worshipped a golden Calfe, and sayde, This is the God that brought vs out of the land of Egypt: wherewith God was highly displeased, and plagued them sore for it. The Pope sayeth, whosoener worshippingeth an Image, and saith, this is Christe, offendeth not. And also God curseth all them that doe worshippe Images. The Pope calles them *Deut. 28.* Heretikes that do not worship Images. Mardocheus said, *Hester. 3.* I feared least I shoulde turne the glorie of my God to a man: but the Pope doth make a lawe, that we shoulde turne the honoꝝ and worship of God to a blocke or a stone. Mardocheus said, that he feared to worship any man saue God, but the Popes lawe is, that we must worshippe a deade Image with the same reuerence wherewith we worship the holpe Trinitie. The Angell of God would not suffer Saint Iohn *Reuela. 22.* to worship him: but the Pope will haue vs fall downe & worship dead stockes & stones. But if it be not lawfull to wor-



## A perswasion

ship an Angell, then surely it must needs be unlawfull to worship blockes and stones.

Thus you that haue eyes, may see, that as falshood is contrarie to the trueth, so the Popes lawe is cleane contrarie to Gods lawe: therefore, as Gods lawe is most holpe and godly, so the Popes lawe muste needs be most wicked and diuelish.

Do you thinke, that these holy Fathers that were gathered together in this Councell, and set out this detestable decreé, had the holpe Ghost: Wel, though they hadde not the spirite of God, yet they were inspired with the spirite of the Diuel: but we must not beleue for all this, but that the Popes haue the holpe ghost and spirit of God to direct their doings in all their counsels, whereby they can not erre, as it appeareth by the decreé of this *Greeke Councell* and of the *Nicene Councell*. And therfore at the beginning of all their holy Counselles, they haue first of all a Masse of the holpe Ghost: after which being once sayd or sung, they can not erre or go wrong.

*Nicolaus de  
Clauengijs.*

And that you may the better perceiue howe readye the holpe Ghost is to come among these holy harlots, (I shoulde saye) at these their holy Counselles: Marke wel this that followeth: On a tyme in one of their late Counselles in Rome as they were singing and roaring oute of *Veni creator Spiritus*, that is, Come holpe Ghost, &c. by and by (at their becke and calling) a poore olde Wyle, amazed with the noise, (thinking (belike) she was y holpe ghost they called so earnestly for) leapte out of the hole where she sat, and came downe in the middes of them, and sat amongst them.

*Math. 3.*

Thus you may perceiue, there is a gret difference betwixt the spirite of God, and the Popes holpe Ghost. For God the holpe Ghost descended and appeared to Christ in the likenesse of a fayre white Dove, but the Popes holpe Ghost did descend and appere to the Pope, to his holpe Cardinals, & Counsell, in the shape of a foule euil fauored Wyle. Wherby you may

may learne, how holy their lawes and decrees are, by their holy Ghost that came down among them to inspire and instruct them, for, such holy Ghost, such holy lawes: No doubt God had their counsels in derision, and discovered their hypocrisie, and their diuelishe doings, that the worlde might vnderstande and perceiue, in what spirite they did assemble and gather together,

Marke also what holy men your Popes Doctors are, and how learnedly and truly they write on their God y<sup>e</sup> Popes behalfe. Hosius saith: God will neuer haue thee consider, whether the Pope bee a Iudas, a Peter, or a Paule, it is sufficient onely, that he sitteth in Peters Chaire, that he is an Apostle, that he is Christes Embassadour, that he is the Angel of the Lorde of hostes, from whose mouth thou art commanded to require the Law. This thing only Christ would haue thee to consider (but you tell vs not in what place of the Gospell wee shall finde it) be he Iudas, forasmuche as he is an Apostle, let it not moue thee thoughte he bee a theefe. Is not here good stuffe (trow you) there is very hard choice of Embassadours, when Christe is constrained to chosse or haue a theefe for his Embassadour.

If a true man shoulde goe to a theefe, to enquire the law, or aske Counsell, doe you not thinke that he will giue hym good Counsell, or tell him the lawe rightly: it is moze lyke, that he woulde take hys purse from hym, or cutte hys throte.

These holpe Fathers are verpe harde diuē, when their Doctors afozehand are constrained to excuse their Popes if they chauce to bee Theeues, they thinking beilke that Theeues shal sitte in that chaire: but it is no great matter, for though they bee Theeues when they come to sitte in the Chaire, yet they are true men, and must needs be most holy and Godly aswone as they be sette in it, such a marnellous vertue hath the Popes chaire. For if the Pope hath little or no godnesse at all of hys owne, (as some of them had but very little as befoze it appears) yet for al that he can want

neither

*Iewel in de-  
fen. Apo.  
pag 676.  
Hosius in cō-  
fessione Petri  
comen.ca. 29.*



## A persuation

*Glosa super  
dist. 40 in  
verbo cum  
bered.*

*Jewel in de-  
fen. Apo.  
pag. 734.*

neither goodnesse nor holynesse, for Saint Peter hath made the Pope heire of his goodnesse. This glose vpon the Popes distinction was wel remembred, for if Saint Peter had not made the Popes heires of his goodnesse, and left it in hys Chayre behinde him, some Popes then perhaps mighte haue wanted bothe godlynesse, goodnesse, and honestie: And so the cheifest holynesse that the Pope hathe is oute of hys Chayre: for Cardinall Cusanus saith, *Veritas cathedra adhaeret*, The truth cleaueth fast to the Popes Chayre, &c. (yea, for if it had not bene verie faste nayled vnto it, it hadde bin quite gone ere this) Christ hath fastned or nayled his truth to the Popes Chaire, and not to his person, for he saith, the Scribes and Pharisees are placed in Moyses Chayre. If this be true that the Truth is so fastened to the Chayre, I feare then that some haue stolne that true Chayre awaye, and haue set a chaire of falshood in the place of it, for surelye all the Popes haue had such lucke that haue of a long time sitten in that Chayre at Rome, that they haue told nothing but lyes: would not that Chaire that was so full of knowledge and truth, make any desirous to steale it, and carry it awaye: for if the Pope were neuer so false, by and by as sone as he got himselfe into that Chaire he could not erre: For then he coulde saye nothing but trueth. But as sone as the Pope was gone out of that holy chaire, he left al the truth behinde him in the Chaire, and carried none awaye with him. If the Pope were neuer so vnlearned, and could not construe hys owne name, by and by as sone as he did once sit in that chayre, he was the greatest Doctoꝝ in both lawes that was in the world, all knowledge was then crept into the Popes bosome, or breaſt: oh, if eyther the studentes of Gods law or mans lawe had such a chaire of Vertue as this Popes Chaire is, to sitte in, then they shoulde not neede to take suche paines in studying nyghte and daye as they doe. Therefore this Chaire being so full of vertue, as is befoze saide, surely one or other hathe stolne it from the Pope, and set another chaire in the place of



of it: like it in fashion, but not in vertue & truth was there  
 ever any religion so ridiculous, that woulde teache vs to  
 thinke that the whole knowledge and truth of the same  
 were nayled or fastned to a Chayze, and that their Pope  
 when he sittes in that Chayze can not erre: God send vs  
 a more certaine trueth than to depende vpon the trueth of  
 a Chayze. But if you be desirous to heare what Vertue  
 and trueth there is in the Popes Chayze, and how wise &  
 learned it makes the Popes to be after they once sit in it, I  
 will not sticke to shewe you, & that by an excellēt example.

There was a great contention betwene them of *Ratisf-*  
*pone in Germanie*, and the Abbay of Saint Denise in *Fraunce*,  
 about the bodie of Saint Denise, which was so deepe a doubt  
 to discusse, that none but the Pope was able to try y<sup>e</sup> truth  
 therof. And so to *Rome* they went, and the Pope sat sadly in  
 iudgemente about it, and examined their allegations and  
 matter throughly, and grew to a conclusion, and in the end  
 gane thereof his deepe and diffinitive sentence, and sayde  
 that both they of *Ratisf-pone*, and they of Saint Denise, had the  
 whole bodie of Saint Denise, and that whosoever wold say  
 the contrarie shoulde be an Heretike. If the trueth hadde  
 not bene false nayled to the Pops Chayze, the Pope could  
 neuer haue giuen suche a true, wise, and learned iudge-  
 mente of thys weyghtie matter. Nowe surelye it was a  
 Popely resolution, yea and suche a one, as muste needs  
 make the veriest foles in the World beleue, that Wyll  
 Somers woulde not haue giuen so sonde and ridiculous a  
 iudgement. This famous, Diuine, and true iudgement of  
 the Pope, is sufficient (if there were nothing else) to make  
 vs beleue that the Pope can not lye. And as the Pope is  
 vertie wise and learned by the vertue of his Chayze, to re-  
 solue doubtful matters, so he hath wise and learned Do-  
 ctours, to giue him weightie and doubtfull matters to re-  
 solue. Wherof I wil shew you some for a taste, to see howe  
 you wil like them.

Augustine the *Italian* Donke (that of some hath bin sa-

*Iohan. Calui-*  
*nus de reli-*  
*quijs & Iewel*  
*in defen.*  
*Apol. Pa. 765*

*Gregor. lib. 12.  
Indict. 7.  
Jewel in de-  
fens. Apolog.  
Pag. 765.  
Inter decret.  
Zacharia.*

ken for the Apostle of *Englands*) demaunded of Pope Gre-  
gorie, by way of great counsell, whether a womanne wyth  
Childe mighte be Baptized or not: and howe long af-  
terwarde it myghte be lawfull for hyr to come to the  
Church.

Bonifacius the Apostle of *Germanie* demaunded of Pope  
Zacharie, whether Jeyes, Dawes, Stokes, Beuers, Ot-  
ters, Hares, & wilde Horses be mens meate or not: what  
order were to be taken with man or Horse hauing the fal-  
ling sicknesse: at what time of the yere it maye be lawe-  
full or wholesome for folkes to eate Bacon, and if a man  
list to eate it rawe, howe olde it ought to be before he eate  
it: what maye bee done if a Priest haue a blacke in his  
eye: who may hallow oyle: with other deepe and doubte-  
full questions. Surelve, vnlesse the Pope had bene deepe-  
ly & profoundly learned by the great vertue of hys chaire,  
he coulde neuer haue resolved these mysticall questions.  
You maye reade the newe Testaments ouer ere you shal  
finde anye that euer demaunded anye suche thyngs of  
Christ.

*Inter decret.  
Alexan. 3.  
Par. 30. cap. 2.*

*Math. 7.*

Marke further I praye you what dolting doctrine the  
Pope is faine to haue to proppe hye bys Bapistry wyth-  
all, and what worthe argumentes are brought out of the  
Scriptures, for prouing that the bulgar or common people  
ought not to reade the Scriptures, Giue not holie things  
to dogges sayth Christ, Ergo sayth the Pope, it is not lawe-  
full for the bulgar people to reade the Scriptures.

Is not this an excellent and a true profe to hide or keep  
the Scriptures from the people? By as good an argumēt  
I may say thus: open not your secretes to your foe, there-  
fore tel not your minde to your friend: or thus: Giue no  
drinke to them that are drunke, Ergo let sober men haue  
no drinke. The lay people are much beholden to the Popes  
penne men, for they liken them to dogges. But here for  
their purpose they can call the Scriptures holy, but when  
they list, they will call it the blacke Gospel, and a nose of  
ware.



ware.

Therefore consider and marke well (though euen now  
to serue their turne, the Scripture of them is called holpe)  
in what estimation and reuerence the Popes Prelates  
haue the holy Scripture and word of God, and howe they  
extoll their Romishe Church. Ludouicus a Canon of the  
Church of Laterane in Rome, saith thus, The Church (mean-  
ing the Church of Rome) is the liuely breast of Christ. But  
the Scriptures is as it is nowe deade Inke. The Bysshoppe  
of Poyters sayde, the Scripture is a dead and a dumbe thing,  
as are all other politike lawes. Albertus Pighius sayeth,  
if thou saye these matters muste be putte ouer to the iudge-  
ment of the Scriptures, thou shewest thy selfe to be voyde  
of common reason: for the Scriptures are dumbe Iudges  
and can not speake. Eckius calleth the Scriptures, The  
blacke Gospell: and the Inken Diuinitie. Pighius agayne  
sayeth, The Church (that is the Church of Rome) hath the po-  
wer to giue Canonically authoritie vnto certaine writings  
whiche otherwise they haue not, neither of themselves nor  
of their Authors: and thus may the Pope by his authoritie  
allowe anye booke of the Scriptures, and so he may make  
Scriptures. Againe he sayth, as one both truely and meri-  
ly sayde, the Scripture is like a nose of waxe, that easily suf-  
fereth it selfe to be drawen backward and forward: and to  
be moulded and fashioned this way and that way, and how-  
fouer they list.

*Jewel in def.  
Apolog. 55a.*

Thus they teache the people to reuerence and esteeme  
the holy Scripture Gods worde, they cal it deade Inke, a  
linelesse letter, a dumbe Iudge that can not speake, a  
blacke Gospell, Inken Diuinitie, a nose of waxe, & a thing  
utterly voyde of authoritie of it selfe. Notwithstanding  
that Christ the sonne of God sayeth, Search the Scriptures,  
&c. and they are they that testifie of me, and hys Prelates  
give god credite to Gods worde, which is the chiefe wor-  
ker of our saluation.

*John. 5.*

When obiection was made, that King Dauid, being not

*R. y.*



*Jewel in de-  
fens. Apol.*

*pag. 22.*

*Hosius lib. 2.  
contra Breui.*

*Hosius de ex-  
presso verbo  
dei Pag. 97.*

*Siluester  
Prierias con-  
tra Lutherum*

a Bishop, but only a Temporall Prince, had written the Psalmes, that is to say, the very key of the scriptures, Hosius made aunswere, Wrote Dauid Psalmes, and why shold he not write them? Horace sayth, we write Ballades euerye body, learned and vnlearned, tagge and ragge, so vnreuerently he scorneth and scoffeth at the holpe scriptures the most pure word of God and compares the heauenly ditties of the holy Ghost to a vile heathen wanton ballade.

The same Hosius (as one that hathe a mouth to speake blasphemie) and to save without all shame what he listeth, (sayth) Whatsoeuer the Church teacheth (mening y<sup>e</sup> Pope and the Church of Rome,) That same is the expresse word of God, and whatsoeuer is taught against the meaning & consent of the Church, is the expresse worde of the Diuel. So that if this be true that he sayeth, then the Romish religion which the Papists teach, is Gods word: and the Gospel (which we teache) is the worde of the Diuel. What a blasphemous wretch is this, to cal gods word the worde of the Diuel: Hosius and other that saye so and take it so, at the dreadfull & terrible day of iudgement, (when neither proude Pope, presumptuous Prelates, blasphemous Bishops, nor p<sup>r</sup>euish Priests nor Papists shal beare any such sway as they do now and haue done, shal then know whether that which we now preach and teach, is the word of the Diuel or not. I beseech God that al suche may repent before, for then to repent it wil be too late. Siluester Prierias (sayth) Whosoever leneth not to the doctrine of the Church & of the Bishop of Rome, as vnto the infallible rule of God, of which doctrine the holye Scripture taketh force and authoritie, he is an Heretike.

Let Prierias and a thousand of the Popes Doctors besides saye so, for as long as Christ sayeth not so, we care not, if Prierias saye true, then Christe and his Apostles were Heretikes and manye other, for in Christs time there was no Pope of Rome, for as long as Christ himself was aloue he needed no vicar. And was y<sup>e</sup> scriptures then wout authoritie and

and of no force, because the church of *Rome* was unplanted, and because there was no Pope: it was happy there came a Pope after, or else the Scriptures had bin of no force, nor had any authoritie: it was marvell that Christ had them then Search the Scriptures: Did Christ send his Apostles *John. 5.* abroad to preach a Gospel that had no authoritie, and that was of no force: it appears that it had some force, for Christe saide, that, They that beleueed the Gospel (which they Preach) and were baptized, shoulde be saued: and they *Math. 16.* that beleueed not, shoulde bee damned. Oh what a diu-  
lish & preposterous doctrine is this Papistrie, y teacheth, that the holy Scripture and word of God, taketh his force and authoritie of the Church of *Rome*: whereas their do-  
ctrine and all other muste take their force and authoritie  
fro it: For Christ saith: Every plant that my heavenly fa- *Math. 5.*  
ther hath not planted shal be rooted vp. And because Papi-  
strie is contrary to Gods word, and so not plated by God,  
therefore it shall be plucked vp by the rootes. Therefore,  
though the Church of *Rome*, and the Pope shoulde bothe  
perish (as many Churches haue done, and as the Romish  
Church muste needs perishe) yet God hathe and will  
still gyue authoritie and strength to his worde.

This your Papistlicall doctrine is suche a false and ry-  
diculous religion, that in euery point, it ouerthrowes it  
selfe.

Marke againe an other of the Popes pen-men, howe *Ioannes Ma-*  
blasphemously he writes for the exalting of the authoritie *ria Verractus*  
of the Romish Church, Iohannes Maria Verractus saith:  
We do humbly confesse, that the authoritie of the Church  
(meaning the Church of *Rome*) is aboue the authoritie of  
the Gospel, (if it be true that he writes) though he be not  
ashamed to write a mosse abhominable lye, yet I am sorry  
to write true of him, whiche is, that I am mosse certayne,  
that the spirite of the Diuell hadde greater power in hym  
when he wrote it, than the spirite of God. Saint Paule  
is of a contrary opinion to this *Ioannes Maria Verractus,*

Rom. I.

for he saith: That the gospel of Christe is the power of God to saluation, to all that belecue: and, (both for hys credite, and for his authoritie and auncientie) is to be beleuend as well as thys Papistickall writer. Nowe, if the Church of Rome haue greater power, than to be the power of God to saluation: then I knowe not what power it shoulde be, vnlesse it be the power of the Diuell to Damnation. And if that be his authoritie aboue the gospel that he doth meane, let him keepe that authoritie to himselfe, and much good doe it him: but there is no wise man wil yelde or submitte hymselfe to that power I thinke. This fellowe belike takes his own word for a warrant, for he brings neither Scripture, nor auncient Doctor to confirme his sayings. Well, seeing he bringeth no other authoritie to asseyne his saying but himselfe: I will be an other that wil maintaine his assertion, that the authoritie of the Romaine Church, and of the Byschoppe of Rome, is aboue the authoritie of the Gospell. And nowe you shal knowe wherein it is greater, which he woulde not vtter, for belike he was something ashamed of the matter: for soth it is greater, for to set the Pope aboue Emperours and Kings: to make him Lord of Lordes, and King of Kings, to make him tread on the Emperors necke: to make him claime to haue al power in heauen & in earth: to make al the whole earth to be his Vicarage or Dioces: to set Kings and Princes together by the eares: to make true subjects rise and rebell against their Prince and King: to make him take vpon him to be called, the Lamb of God that takes away the sinnes of the worlde: to make hym a tyrante, and to burne the Scriptures, to murder, burn, and kil the seruants of God that professe the Gospell: to make hym commaunde the Angelles to come oute of Heauen at hys pleasure, (if they wyll doe so much for him) and to carrie mens soules to Paradise, (howe wickedly soeuer they dye:) to make him an earthly God: to make him be called our Lord God the Pope: to make him do in a maner what soeuer



soeuer God can do: and to make him and Chryste to haue one Consistorie or seate of Iudgement. In these befoze declared the Church of Rome hath greater authoritie than Gods worde, for Gods worde hathe no suche force nor authoritie.

This is your godly Church of Rome. In all these thinges and manye moe suche, she hath authoritie aboue Gods word, but in godlinesse, in trueth, and in all thinges that appertayne to our saluation, the Scriptures and the word of God hathe force and authoritie aboue your Church of Rome.

But perhappes you wil not beleue me though I haue sufficiently proued it by the Scriptures, vnlesse I shewe you some authorities out of ancient Doctors. If you loke that the Doctors ought to confirme the Scriptures, then you are wide, for the Scriptures must confirme and allow the Doctors. But to satisfy you withall, I wyl alleadge the Doctors, who you shall see wyl agree with me, that the Scriptures must allowe the Church, and that the right Church is knowne by the Scriptures: and whosoever refuseth to be tryed by the Scriptures, is not of the right Church, nor of the church of God.

The Church of God is knowne only by Gods word, *Iren. lib. 3.* as the auncient learned Father Irenæus affirmeth, who saith thus: *Columna & firmamentum Ecclesie est Euangelium & spiritus uita*: The pillar and buttresse of the Church is the Gospell, and the spirite of life: Saint Augustine saith: *Aug. de unit. Nolo humanis documentis, &c.* I will not (saith he) that the *eccle. cap. 3.* holy Church be shewed by mens documentes, but by the worde of God. Chrysostome saith: *Nullomodo cognoscitur Chrysostome qua sit uera ecclesia Christi, nisi tantummodo per scripturas.* By no way it is to be known, whyche is the true Church of Christ, *perfecto* but onely by the Scriptures. *Hem. 49.*

Thus you may see plainly by these ancient, holy & lerned writers (whatsoever the Pope & his late Parasites write and

and bragge of the Church of Rome) that the true Church Christ only is to be knowne & tryed by the holy Scriptures.

Perhappes you wil say, that many places of the Scriptures are so darke and so doubtfull, that they wil neuer be vnderstanded, vnlesse they be opened and expounded by some learned Doctor or Writer. I wil not deny but that it is good and necessary to haue the Scriptures opened and declared by godly, vertuous, and learned men, (yet not of necessitie to be bounde thereto) and so to beleue their writings so farre as they shall agree with the Scriptures, but that must not be by the Pope and his Doctors, for they (as you haue heard before) so interprete the Scriptures, that they lose their meaning and sense, both of God, Christ, the Prophets, and the Apostles, and so are made the Popes doctrine, onely to serue his wicked and ambitious authoritie and desire.

And also you shall here perceiue, that the holy and ancient Fathers and Doctors, are of this opinion, that the Scriptures are able to expounde themselves, and neede none other interpreter, and that there is no case in religion so doubtful or darke, but y<sup>t</sup> it may wel be either proued or reproued by collection and conferre of the Scriptures.

*Jewel in defe.  
Apol. Pa. 78.*

*Hieronim. in  
Esai. cap. 19.*

*August. in  
lib. 83. quest.  
9. 69.*

*Tertullian  
aduersus pra-  
xeam.*

*Hosius de de-  
presso verbo  
dei.*

Saint Hierome saith: *Moris est scripturarum obscuris manifesta nectere*, It is the order of the Scriptures, after hard things to ioyne other things that be plaine. Saint Augustine also saith, *Solet circumstantia scripturarum illuminare sententiam*: The circumstance of the scriptures is wont to giue light, and to open the meaning. Tertullian giueth the like rule: *Oportet secundum plura intelligi pauciora*. The fewer places must be expounded by the more. Thus these learned Fathers and Doctors iudgement is, that the Scriptures expounde their owne meaning, and one place openeth an other.

But nowe marke what one of the Popes Chaplaines wyrteth concerning the exposition of the Scriptures, and whether he agree with the Diuel, or with these saide holy Doctors or not? Hosius, one of the pillars of the Popes Church

Church, saith, If a man haue the exposition of the Church of *Rome*, touching anye place of the Scriptures, althoughe he neither know nor vnderstand, whether, and howe it agreeth with the wordes of the Scriptures, yet he hath the very word of God.

You may perceiue by this fellowes writing of what Church he is, and that he is of an other Church than Saint Hierom, Saint Augustine, Tertullian, or Chrysostom were, for he saith, If the Church of *Rome* expound the Scriptures, though it be contrary to the Scriptures, or do not agree with the wordes of the Scriptures, yet it is the very word of God: Thus haue the Popes Doctors deluded the people, that the Scriptures were no Scriptures, vnlesse it agrede with the expositions, and so they made the very worde of God (whiche is our light to Saluation) to be very darkenesse, and our leader to damnation.

Marke also what that Caterpillar Cardinall Cusanus writtes for the authoritie of their Romishe Church aboue the Scriptures. I tell thee (saith he) that there is nothing taken for Christes commaundement, vnlesse it be so allowed of the Church (meaning the Church of *Rome*) when the Church hath chaunged hir iudgement, Gods iudgemente is likewise changed: Oh abhominable, and detestable impostor of Satan, though the whorish Church of *Rome* may change in hir iudgementes, yet God in his holy worde is infallible and vchangeable in hys iudgements: What bel-houndes are these that woulde make vs beleue, that, as the Popes iudgements doe change, so Gods iudgementes doe change, and that nothing is taken for Gods commaundement, vnlesse the Pope and the Romish Church allowe it, but contrary say I, that the commaundements of the Pope and of their Church, are nothing vnlesse Christ doth allow them. And marke wel, for as thys Cusanus hath written, even so the Pope hath chaunged the law of God, cleane contrarie to his own, or rather the Diuels commaundement.

For, whereas God himselfe sayde: Thou shalt haue none *Exod. 20.*

R.

other



## A perswasion

*Extra Iohan.  
22. cum inter.  
Exod. 20.*

other Gods but me. Now that is not Gods cōmandemēt, vnles it be allowed by the Church of *Rome*, and bicause the iudgemēt of the church of *Rome* is changed, therfore Gods iudgement therein is changed. So that this law must now be takē thus, thou shalt honoꝝ Pope for a God on earth, and thou shalt call him *Loꝝde God the Pope*.

*In concil. Gra  
cor. & Citant.  
in lib. Caroli  
magni.*

*Exod. 20.*

*Constit.  
Othonis.*

*Jewel in de-  
fens. apol. 422  
Exod. 20.*

And whereas God saith: Thou shalt not make to thy self any graue Image of any likenesse that is in heauē, &c. Now the Church of *Rome* hath changed hir iudgement therein, & therfore Gods iudgement is changed, wherfore that commandment must be turnd thus: Thou shalt woꝝship Images as thou wouldest the sonne of God, he that woꝝshippeth an Image, and saith it is *Christe*, offendeth not: nay he offendeth that woꝝshippeth not an Image, he that woꝝshippeth not an Image is an heretike, thou shalt woꝝship an Image with y same reuerēce, wherwith thou dost woꝝship y holy *Trinitie*. And wheras God said: Thou shalt not take the name of the Lord thy God in vaine, &c. Now the church of *Rome* hath changed hir Iudgement, & so that God hath chāged his iudgemēt therin also. Therfore now you must say thus, if thou haue married a wife, thou shalt swear & take thine othe to forsake hir & to put hir away from thee, but thou shalt not swear to forsake whorres oꝝ harlots, oꝝ to refuse whoredome. And whereras God saith thou shalt keepe holy the Sabboth day, &c. now that is none of Gods cōmaundement for the Church of *Rome* hath changed hir iudgement, & therfore Gods iudgemēt is likewise changed, wherfore that lawe must now be turned thus: Thou shalt not keepe holy the Sabboth day, but whereas Gods woꝝde should then be redde and p:eached, thou shalt in stēde thereof commit idolatrie, woꝝship Images and pray vnto them, and kneele to *Masses*, and honoꝝ a pēce of bread, and take it for the bodie of *Christ*.

*Exod. 20.*

God also saith: Honor thy father & mother, yea but now for that the Church of *Rome* hath chaunged hir iudgement, God hath also in this commandment changed his iudgement, therfore that law must now be thus: Thou shalt dis-

obey thy father and mother, King, Prince, & Country, and obey the Pope and the Church of *Rome*, yea, and thou shalt accuse thy father and mother, if they professe the Gospel, to the holy inquisitors of the church of *Rome*, that they may be burned for Heretikes, & if thou be an Emperors son, or a Kings son, thou shalt rise against thy father, and put him downe, & place thy selfe in his rounge, as Henry the Emperour was serued by his son, if he loue & embrace the Gospel, and do any thing against the Popes wil and pleasure.

*Acts & Monuments pag 198.*

And whereas God saith: Thou shalt do no murther, now the iudgement of the Church of *Rome* is chaunged, therfore God hath likewise chaunged his iudgement, so that thys commaundement must now be turned thus quite contrary, Thou shalt murther, kil, and burne thy brother, mother, father, sister, or else any other whatsoener he be, if he professe the Gospel, and followe Chyristes lawe.

*Exod. 20.*

*This needeth no author.*

And whereas God saith: Thou shalt not commit adultery, now the iudgement of the Pope and the Church of *Rome* is chaunged, and therfore Gods iudgement is chaunged: so that this lawe by the iudgement of the Church of *Rome* must now be thus: Thou shalt not marry, but thou maiest haue a Concubine or a Harlot to commit aduoutrie for fornication withal, and thou shalt haue a licence for indney of the Pope to doe so, and so he shall allowe thee to commit aduoutrie, or to playe the whozemonger or Harlot, but take hede thou marry not according to the law of God, for then thou shalt lose all thy lyuing, & thou shalt be taken for an heretike, and the Pope wil not dispence with thee therfore.

*The Popes law forbids Bishops marriage.*

And wheras God saith: Thou shalt not steale, now the iudgement of the Popes church is changed, & so Gods iudgement is changed, therefore this law must now be after this sort; thou shalt steale and rob God of his glorie, thou shalt giue the glorie that is due to God, vnto his Saints, nay vnto stocks and stones, yea, and if thou chaunce to steale any mans good, care not, for the Pope shal pardon thee therfore, for the Pope by his power is able to dispence with all the

*Exod. 20.*

*This is too manifest.*

*R. y.*

*lawes*



## A perswasion

lawes both of y<sup>e</sup> olde Testament & of the new Testament.

Exod. 20.

Bonifacius  
Extra de Ma  
ior. & obedi.  
Priam. Sact.  
gloss. in eodem

And whereas God said: Thou shalt not beare false witnesse against thy neighbour, now, forasmuch as the iudgement of the Romishe Church is changed, the iudgement of God is changed, therfore this lawe muste be turned another way, and thus it muste be taken, thou shalt beare false witnesse against God & his word, & say there is no saluation without the Church of Rome, and that the death of Christ is not a sufficiēt sacrifice for our sins, & if thou chance to beare false witnes against one that professes the gospel, thou shalt be heard, & the Pope shall giue thee his blessing for it, & thou shalt haue no harme therfore: And if thou chance to beare false witnes against any, for a little mony thou shalt haue y<sup>e</sup> Popes pardon for it, therfore beare false witnesse and spare not, for y<sup>e</sup> pope & the holy church of Rome do giue thee leaue.

Exod. 20.

And whereas God sayd: Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his Oxe, nor his Ass, nor any thing that is his: Now, this is not Gods commaundement, bycause the Church of Rome doth not allowe it, and Gods iudgement is therein changed, bycause the Church of Rome hath now chaunged hir iudgement, therfore you must turne this lawe vpside downe, & take it thus, thou maist be bolde to couet any thing that is thy neighbors: for if thou steale any thing from hym or take it by vyolence, or take thy neighbors wife, or his maide & lye w<sup>th</sup> them, or lye w<sup>th</sup> thine owne sister, and marry hir, the Pope wil dispence w<sup>th</sup> thee and pardon thee for money, as Pope Martin didde dispence

Jewel in de-  
fens. apol. 385

with one that married his owne sister. Thus this vile and viperous generation haue by their authoritie, (whiche they say is aboue the Scriptures, allowing the scriptures whatsoever they list, and taking from the same what they thinke good, haue turned cleane contrary the commaundements of God into the commaundementes of the Pope, whiche you maye plainely perceiue by their doings and dispensations before mentioned, to be the very doctrine of the Diuel.

And



And further this Carnal Cardinal sayeth, *Scriptura ad tempus adaptantur &c.* Scriptures are applyed to the states of diuerse times, & so are taken in diuerse senses, so that at one time they are expounded according to the current order of the Church, but the order being chaunged, the sense of the Scripture is likewise changed. *Card. Conf. nra.* **Howsoeuer they would haue the Scriptures to be chaunged in their meaning, the wicked Pope, and his presumptuous Prelates are chaunged from al goodnes and truth both in their sayings & linings, for according to the time, they make the Scriptures and the Gospel of Christ agré with their doings, but they wil not frame their linings, to make thē agré w<sup>th</sup> Scriptures.**

And bycau'se the Popes conditions, and the iudgemente of the Church of Rome is chaunged, therefore the meaning and sense of the Scriptures must be chaunged as is before sayde. For whereas Christ sayd, Blessed are the mercitull for theirs is the kingdome of heauen, *Math. 5.* now the meanyng and sense therof ought to be chaunged quite contrarie and say thus, blessed are the vnmerciful, for theirs is the kingdome of Heauen: or else thus, vnhappye are the merciful, for theirs is the kingdome of Hell. And whereas Christ sayde, Blessed are the peace makers for they shall bee called the children of God: *Math. 5.* Now according to the time, the sense of the Scripture is chaunged, bicause the iudgement of the Church of Rome is chaunged, and therefore not to be expounded as it was in Christs time: So that now it ought to be turned thus, Blessed are the peacebreakers, and they that set men together by the eares, (as the Pope doeth) and blessed are the rebels that fighte againste their Prince and Country in the Popes quarrel, for they shal be called the children of god, and the Pope wil giue them the kingdome of heauen.

And wheras Christ sayth, Let your light so shine before men, that they may see your good workes, and glorify your Father in heauen: Now the meaning thereof is chaunged, according to the time, therefore now it is thus, let not your light

## A persuation

light shine before men, but worke the deedes of darknesse; wherby you may please the Diuel your Father.

*Math. 19.*

And wheras Christ saith, Whosoever puts away his wife, except it be for fornication, and marryeth with another committeth aduoutry: now for as much as the iudgement of y<sup>e</sup> Church of Rome is chaunged, therefore according to y<sup>e</sup> time, y<sup>e</sup> meaning of this saying must be changed, therefore vnderstand it now thus, what Priest soener keepeth his wife and puts hir not away from him though she be neuer so honest, shal be counted for an Heretike, & shal be excommunicated, & lose al his spiritual liuing. But if he shal keep concubines, & Harlots, he shal be a Catholike mā, of a good religiō, and keepe al his livings stil. Thus may y<sup>e</sup> pretious Pope & the holy Church of Rome, turne & tolle the words & meaning of Christ how they list, but though they allowe and do these things, yet therefore we must not think they ar good or to be liked, but to be abhorred & detested. And I beleue y<sup>e</sup> manye wil not allow their wicked lawes and writings therein.

*Dist. 82. pre-  
biter in glossa*

But now if y<sup>e</sup> Scriptures may haue sundry senses at sundry times, & may haue one mening at one time, & another mening at another time, if this be so, & y<sup>e</sup> the Pope may chage the senses of Christs Gospel for his pleasure, the why may not Christ change the meaning of his own Gospel for his own pleasure: therefore loke by what places of y<sup>e</sup> scriptures, Peter & his successors wer made Popes of Rome, Christ may change the senses & meaning of the clean contrary & thereby vnpope them again. For wheras Christ said, *Super hanc Petrā (id est, super ecclesiā Romanā) edificabo ecclesiā meā*: which is, Vpon this rocke that is to say vpon the Chnrch of Rome) I wil build my Church, now Christ I thinke hath altered y<sup>e</sup> meaning & sense of y<sup>e</sup> saying, because y<sup>e</sup> order of the Church of Rome is changed, & therefore now to be vnderstaded thus, vpon this rock being y<sup>e</sup> Church of Rome, y<sup>e</sup> church of y<sup>e</sup> diuel shal be builded. And wheras Christ said to Peter (the first Pope as they say) Whatsoever thou binds in Earth shal be bound in heauē: now y<sup>e</sup> sense of y<sup>e</sup> scripture is changed, & the meaning therof is now thus, whatsoever y<sup>e</sup> binds in earth,

*Anacletus  
Epist. 1.*

*Math. 16.*

it shal be bound in Hel, & loke whose sins yee forgive they shal not be forgiven, & who soever y bleſſe in earth shal be curſt in Hel, & who soever y curse on erth, shal be bleſſed in heauē. And whereas y Pope ſayes y the meaning of Chriſt was, y the Popes (being Peters ſucceſſors) ſhould haue the keys, which he gaue to Peter, to open the gates of heauen, & to let vs in to it, now I beleue y ſame words of Chriſt haue another mening, according to y time & chāging of y Popes maners (which are now quite contrarie to S. Peters conditions) & y the keys now which the Pope hath shal ſhut men out of heauen, & open the gates of Hel, & let the Pope & his Papistical Prelats into it, & thus the Pope by his chāging the ſenſe of y ſcriptures, & to ſerue for times, hath made a very ſair market, for therby he is nether Pope nor Chriſts Wicke, & ſo he may binde in hel if he wil, but he can binde nothing in heauen, & alſo therby he hath loſt the keys of y kingdome of Heauen, & hath in ſtead therof gotten y keys of y dungeō of Hel. For if y Pope hath any ſpiritual keys at al, as he ſayth, he hath by y place of ſcripture, then the meaning therof is ſurely changed according to the time as Cuſanus ſaieth, & ſo the Popes keys are not the keys of the kingdome of heauen, but of the doleful dungeon of Hel.

*Math. 16.*

But though Hoſius & this Cuſanus with other ſuch like doth extol the Church of Rome, & ſayth the authoritie ther is aboue the ſcriptures, & that the meaning of y ſcriptures are vncertain, & changes as the iudgement of the church of Rome changes, & y nothing is takē for Chriſts cōmandemēt vnleſſe the Church of Rome doth allow it: Ther is no wiſe man wil beleue them, vnleſſe they bring better authorities therfore thē their own bare words, & in y mean ſpace let vs giue credite to S. Aug. which was as godly a man as bertuous a mā, as wel lerned a mā, & one y knew what authority y church of Rome ought to haue as wel as they, who ſaith thus. *Cedamus & cōſetiamus &c.* Let vs yeld (ſaith he) *de peccator.* & conſent to the holy ſcriptures, which can neither deceiue Merit. & Re- nor be deceiued. He names not here the Church of Rome *mi. lib. 1. ca. 22*

*Augustinus*



noꝛ sayeth that it hath the authoritie aboue the Scriptures,  
noꝛ yet sayth that the Scriptures haue sometimes one mean-  
ing and sometimes another, and that the sense doth alter  
oꝛ chaunge: but he bids both the Church of *Rome* and al o-  
ther Churches whatsoener, to yeld and cōsent to the scrip-  
ture, which as he saith can neither deceiue noꝛ be deceiued.

Truely if your Church of *Rome* had had any such autho-  
ritie aboue the scriptures, as y<sup>e</sup> Popes, pꝛoctors wold make  
vs belæue, then Irenæus, S. Ierome, S. Augustine, Tertullian,  
Chrysost. & other learned wꝛiters wold haue wꝛittē some-  
thing of it, nay if they had done so, y<sup>e</sup> Popes doctors wold  
haue brought thē forth foꝛ the better credite of their cause.  
But bicause they wꝛite directly against thē (as is befoꝛe mē-  
tioned) therefore they let thē alone. Now if the scriptures  
according to Saint Au. can neither deceiue noꝛ be deceiued,  
then the Church of *Rome*, which is inferioꝛ to the scriptures  
& ought to giue place to y<sup>e</sup> Gospel (being cleane contrary to  
the scriptures) may deceiue vs, & therfoꝛe may erre & ly, as  
she cā do none other, as befoꝛe is very manifest, but though  
these y<sup>e</sup> Popes pꝛelates wold make vs belæue y<sup>e</sup> ther were  
no certaintie in the scriptures, and y<sup>e</sup> the Gospel is vncer-  
tain, & the meaning therof chaanges according to y<sup>e</sup> times,  
which is a moste diuellish doctrine, yet I will appꝛoue that  
there is neyther certaintie, trueth, noꝛ godlinesse, in the  
Popes lawes, noꝛ in the Church of *Rome*.

*Platina in  
Stephano.*

Platina sayth) that the Popes y<sup>e</sup> follow, do euermoze ey-  
ther bꝛeake, oꝛ wholye abrogate, the decrees of the Popes  
that were befoꝛe: now seeing there is such vncertaintie in  
the Popes lawes & decrees, are not we woꝛthye to belæue  
and credite the same? Loke what lawes God did sende  
vnto vs by Iesus Chꝛist his sonne, which is the Gospel, he  
nener disanulled them noꝛ did deliuer vs anye other since  
noꝛ neuer wil, his doings and iudgements are so certaine  
true & infallible, and therfoꝛe Gods law & his holy gospel  
is so right, true, perfect, & infallible, that al other doctrines  
ought to be iudged and tryed by it.

Therefore

Therefore if you be the children of God, you will credite no doctrine, (be it neuer so auncient, and seme it neuer so glorious nor so holpe) no further than it doeth agree with the Scriptures and the worde of God. Therefore beleue not the Church of *Rome*, whose Doctours & doctrine are so diuellish, as befoze is well proued, and as hereafter shal be moze manifested.

Therefore marke well a little moze of this doctrine of *Iewel* in de- your church of *Rome*, which if you be of God you wil scant- *fen. Apolog.* ly like. The Popes Doctors say & avouch it for truth, that *pag. 253.* if the Priest say thus (when he doth Baptise a childe) *Ego te De conf. Baptiso in nomine patris & filij, & spiritus sancti & diaboli*, that *Distin. 4.* is, I Baptise thee in the name of the Father, & of the Sonne, *Si non.* and of the holy Ghost, and of the Diuell, yet the forme of Baptisme is very good, and the child is rightly christened.

I remember that Christ had his Apostles Baptise in the *Math. 28.* name of the Father, of the Sonne, and of the holy Ghost, but that he had them Baptise any in the name of the Diuell I neuer heard. If they be rightly christened that are christ- ned in the name of the Diuell, (according to the Popes law) then I hope they are not falsely christened that are christened in the name of God without naming the Diuell, accordyng to Gods lawe.

If wee shoulde allowe such Baptizing to bee good, and that they were righte Baptized, that were Baptized in the name of the Diuell, you that call vs nowe Sathans herte, woulde then call vs (as you myght well) the chyl- dzen of the Diuell.

Must not this Church of *Rome* bee a holy Church, that hath such godly doctrine, and diuine Doctours: if they bee cursd that take any thing from the worde of God, then they are not blest that adde the Diuell to the Baptizing of the children of God. Euerye one that haue an affection to the Popes Religion, woulde scanty beleue that there is such handsome doctrine belonging to his religion.

This is not much unlike other of the Romish Doctors doctrine:

*Jewel in de-  
fen. Apolog.  
pag. 674.  
Hosius con-  
tra brentium  
lib. 2.*

doctrine: for in the Defence of the Apologie (which the learned Bishop of Sarisburie, wrote against the confutation of Doctor Harding) are these wordes, Petrus Alotus & Hosius sticke not to affirme that the same Counsell wherein our Sauour Iesus was condemned to die, had both the spirite of Prophecie and the holy Ghost, and the spirite of truth: And that it was no false saying: when the Bishop sayd, we haue a lawe and by our lawe he ought to die: and that they so saying did light vpon the very truth of iudgemēt, and that the same was a iust decree, whereby they pronounced that Christ was worthy to die. Thus the Popes Pielates take part with Annus & Caiphas against Christ. If that were a good & true iudgement that most shamefully & wrongfully condemned the sonne of God to death: then where shal we finde any false and wicked iudgement: by this meanes the Popes sentences & iudgements in burning the members of Christ for professing of his Gospel, can not be false, wicked, or euill. I feare, they say they had the holy ghost & the spirite of truth, & iudged Christ to death, and that the same was a iust decree, whereby they pronounced & Christ was worthy to die, (I feare I say) & they are none of them that Christ dyed for: and as they & iudged Christ most wrongfully did it not by the spirit of God: Euen so Alotus & Hosius and all other that say & their iudgement was true, & that their decree was iust, whereby they pronounced that Christ was worthy to die, spake and vttered the same by the spirit of his diuell, for if they gaue true iudgement against Christ, then Christ was an offendor, and deserued to die.

The Lorde blesse euery man from believing the doctrine of such that either say or belene that Christ the Sonne of God (that neuer offended nor sinned,) was worthily or rightly condemned to die.

If our Bishops, Preachers and Doctors shoulde preach, teache or write such blasphemous doctrine, you might then iustly cal vs Heretiks, as we may wel cal them, & al other & take their partes, blasphemers & the disciples of Antichrist.

But



But Caiphas sayd it is good that one man die for the people least all the people perishe, *Ergo*, sayth M. Harding Caiphas had the spirit of God. *To whom that learned and worthy M. Jewel late Bishop of Sarisburie replies with these wordes*: But that ye may the better (M. Harding) espie your ouersight, like as ye saye, Caiphas prophesied blindly himselfe not vnderstanding what he sayd, *Ergo*, he had the holy Ghost, S. Paule sayth no man can say the Lorde Iesus, but in the Spirit of God, hereof by your Logicke you may reason thus, the Diuell sayd vnto Christ, I knowe that thou arte Christ the Sonne of the liuing God, *Ergo*, the Diuell had the Spirit of God, &c.

If Caiphas had the spirit of God, then he had y<sup>e</sup> holy ghost that wrote this note vpon the Popes decreé, that the Iewes had committed mortall sinne, if they had not nayled Christ to the Crosse.

*Distin. 13.  
Item. in  
Margine.*

Now open your eyes and beholde whether this be good & sound doctrine or not, y<sup>e</sup> these Papistlicall Doctors do teach. They that worship God aright & follow Christes Gospel, wil & do detest such diuellish doctrine. Therefore flee from this Romish Church, that taketh the Pope to be hir heade, and that refusethe to be tried by the Scriptures, and speedily become members of that Church that taketh Christ to be hir heade, and is content to be iudged by the Scriptures. For they that are of Christ will heare his voyce, which is the Gospell, which true Church (wherof Christ is the head) can not be knowne, but by the Scriptures.

Chrisostome saith, now can no mā know the Church, but by the scriptures, S. Augustine saith, Whether they haue the Church or no, let them shewe by the Canonickall Bookes of the holy scriptures: we must know the Church, euen lyke- wise as we know Christ, which is the head of the Church, in the holy Canonickall Scriptures. Againe he saith, the holy Scriptures shewes the Church, without any doubtfulnessse. Againe, the question or doubt is, where the Church shoulde be, what then shall we doe? whether shall we seeke

## A perswasion

the Church in our owne wordes, or in the wordes of hir heade, which is our Lorde Iesus Christ? In my iudgement wee ought rather to seeke the Church in his wordes for that he is the trueth and best knoweth his owne body. And agayne he sayeth, Let vs not heare these wordes, this say I, This sayest thou, but these wordes let vs heare, Thus sayth the Lorde: there let vs seeke the Church: there let vs discusse our cause. And Saint Ambrose sayeth, the Church shineth (or is knowne) not by hir owne light, but by the light of Christ, which is the word of God.

These learned holy and auncient fathers wordes, are sufficient to proue vnto vs that y<sup>e</sup> Church of Christ is known, and is chiefly to be discerned by the word of God.

But what if these auncient and learned Doctors had not w<sup>r</sup>itten thus? shoulde wee then haue taken that for the Church of God, which the Popes doctrine doeth allowe? then we shoulde haue a trimme and holy Church, as by the p<sup>r</sup>emysse doth appeare.

*John. 5.*

And nowe bicause nothing can describe which is the true Church better than Christ himselfe, which is the head thereof: therfore let vs searche the scriptures for the same, and there we shal be best certified. And seeing Christ biddeth vs searche the scriptures, which beares witnesse of him: therfore let vs searche them, thereby to knowe Christ and his Church: for it is the chiefe lanterne, that will guide and leade vs to the truth, (thoughe the Pope and his Prelates would faine make vs beleue the contrarie.)

And as it is here proued by the holy, auncient, & learned Fathers and Doctors, that the true Church is chiefly to be founde out and to be tryed by the Scriptures and word of God: nowe you shal heare what a good reporte diuerse haue giuen the Church of Rome, and to them that governed the same, whereof some were of the Church, of Rome, who I thinke woulde not lye on their owne Church and especially a Pope, whiche some of you thinke can not erre.

Pope

Pope Adrian the fourth was wont to say, we succeed not Peter in teaching, but Romulus in killing our bretherne. Erasmus saith, the Popes now are the vickares of Iulius Cæsar, of Alexander the great, of Croesus, and of Xerxes, not of Christ nor of Peter. It is written in a Sermon bearing the name of S Ambrose, They that should haue bene the Apostles vickars, are now become Iudas fellowes. Robertus Gallus that liued welneere thre hundred yeres past, imagineth Christe thus to say of the Pope: who set this Idol in my roome, and made him ruler of my flocke? whether he that commendes the Pope thus were a Papist or not, I know not, but surely he was no Lutherane, Zwinglian, Calvinist nor Hugenot. It was maruell that the Pope made him not a Saint for his sayings. Ennodius saith, That the Successors of Peter together with the priuiledges of their See, haue also gotten free libertie to doe euill, for the Pope may not be iudged by any creature vnder Heauen.

*Jewel in defense. Apolog. Page. 734.*

*Robert. Gallus cap. 5.*

*Ennodius Cō. Tom. 1.*

If he will not, yet I can tell him one thing, he is like to be iudged by one that is in Heauen, which is Christ, whether he will or no.

S. Barnard describeth the Popes, Priestes and Byshops, (that are of the Church of Rome) saying, in their apparell they are Souldiors, in there games they are Priestes and Byshops, but in effect and deede they are neyther of both. For neyther do they fight in the fiede as do the Souldiors, nor do they preach as Priestes and Byshops. Of whether order therefore be they? whereas they would be of both orders, they forsake both and confounde both. S. Paule saith, every man shall rise againe in his owne order, but in what order shall they rise? whether, for asmuch as they haue sinned without order, shall they perish without order? I feare me they shalbe ordered none other where, but whereas is no order, but disorder and horroure euerlasting. If we should say thus as S. Barnard sayd, they would saie we rayled. The saide Barnard also saith, that the Byshops in his time which were of the Church of Rome, were not Doctors but decey-

*Bernard. de confid. ad Eugenium lib. 3.*

*Jewel in defense. Apol. pa. 910.*



## A perswasion

uers, not Feeders but Defrauders, not Prelates but Pilates, and he sayth further that the heades of the Church of Rome, are Ministers of Antichrist, Deceyuers, Defrauders, Raueners, Traytors, the darknesse of the Worlde, Woolues, Pylates, and Diuels, wherein it seemes hee doth not much prayse the gouernours of the Romish Church: this is but a sozie Church that hath such godly gouernours and gypdes.

*Barnard. in  
apol. ad Guli-  
elm. abbat.*

Marke also howe the same Sainct Barnard, (to whome Pope Eugenius was much beholden, and beyng an Abbot) condemnes all the Popes doctrine and Religion so; that it agreeth not with the Scriptures. Dothe not the rule (saith hee) agree with the Gospell or with the Apostle? otherwyle that rule is no rule at all, for it is crooked, it is not streyght.

Here Sainct Barnarde that was one of that Romish Church (yet an excellent and a Learned man) dothe plainely condemne all those Lawes, Religions, Churches and Rules, that do not agree with the Gospell, and sayth it is no true nor god Church, and that suche Religions and Rules are crooked, and no Religion nor Rule at all.

Howe bycause the Popes Rules and Religion be contrarie to the Gospell, therefore they are crooked, and so naughtie rules.

*Barnard. in  
cōuers. Pauli.*

And the same Sainct Barnarde in an other place, describeth and setteth forth what a godly and holy Church the Church of Rome is, who sayth thus. From the Sole of thy foote to the crowne of thy head, there is not one whole place, A man were better to be out of such a Church than in it.

*Confil. Trid.  
Episcopus  
Bitontominis.*

Marke also howe the Bishop of Bitonto extolled that same Church of Rome, at the Counsell of Trident, saying: With what monsters of filthinesse (sayth hee) with what villanie, with what Pestilence be not they corrupted and defiled

defiled in the Church (of Rome) aswell the Priest as the people: beginne euen with the Sanctuarie of God: if there be any shame, if there be any regarde of honestie, if there be any hope, or way to liue well.

Petrarcha calleth *Rome* a Schoole of errour, and a Temple of Heresie. Brigitta whose Prophecies and sayings are of the Popes Schollers and Disciples much reuerenced, saith in his Reuelations: Christe shall take his blessing from the Cleargie of *Rome*, and shall gyue the same to a people that shall doe his will. Then by his sayings and the other befoze recited, the Pope and his Prelates doe not Gods will, and so if they doe not Gods will, then they muste needs do the Diuels will, so that by these (and by many other) the trueth is a straunger in the Church of *Rome*, and dwelles not there.

And whereas some saie that the trueth can not departe from the Church of *Rome*, it had neede to be there first, befoze it departe from thence: therefore the trueth can not departe from the Church of *Rome*, because it is not there. But that holy Church for all their bragges loue the trueth so well, that yf they had it there, they would bryue it awaie from thence. And now because the Church of *Rome* hath not the trueth, but is a Church of all wickednesse and errour, as I haue sufficiently proued both with Argumentes, Scriptures, Doctors, yea and by the Popes themselues and other of the same Church: therefore I beseeche you come awaie from that whorish Church the seate of Antichrist, and flie to the true Church, whiche embraceth and obeyeth the Gospell, and that heareth the voyce of Christe: least you be partakers of his wickednesse, whose destruction is not farre off. And trust not to them neyther beleue them, that saie the truth is only in the Church of *Rome*, and that the truth shall neuer departe from thence.

If truth & falshood may dwell together or be both at once

in

in one place, then I will not saie but that your Church of Rome may haue the truth, but thy are such enimies, that it is very seldome or neuer seene, and though the Church of Rome had the trueth, (as it is manifestly proued it hath not) yet it had neede to haue a very strong commission to tie the trueth so harde to it, that it shoulde neuer departe thence.

*Hierusalem* was once a holy Cittie, and the Temple of God was placed in the same, wherein he appeared and shewed his Maiestie and reuealed his will, in which Temple, King Salomon that buylded it thought the Lord would dwell there for euer, and that there shoulde be his house and his Church: yet now God hath lefte both that Cittie of *Hierusalem* and the Temple, & suffered them to be destroyed and ouerthrowen: now if God hath departed from and left *Hierusalem* and the holy Temple which he himselfe appointed to be buylded to be his house for himselfe, and wherein he appeared and reuealed his will and pleasure: then there can be no great warrantie made, but that he and the truth may departe from, and forsake the Cittie and Church of Rome, which he neuer called his Cittie, neyther appointed any Temple or Church there to be buylded for him to dwell in, neyther euer appeared there and reuealed his will to his Prophets and seruants as he did in the Temple of *Hierusalem*, which Cittie of Rome was first buylded with murther, continued with murther, and maintayned with murther: wherein is the Church of couetousnes, the palace of pryde, the Castell of crueltye, the bothes of brotherlie, the Inn of Idolatrie, the mansion of mischief, the houses of Harlotrie, and the dungeon of all Diuelishnesse and iniquitie. Therefore it is verie harde to warrant that the trueth shall neuer departe from this your Church of Rome, vnlesse you meane that the trueth can not departe from thence bycause it is not there, or neuer wil be there.

By this vndoubted assertion it shoulde seme that you haue



haue bound Ch:iste in some great bond or statute Par-  
chant, that he being the trueth shall not departe from the  
Pope, but it were more meete that the Pope were bounde  
not to departe from Ch:iste.

Therefore seeing the truth hath departed, from *Hierusa-*  
*lem* and the Temple there which was the Cittie and Tem-  
ple of God, where he was content to appeare and reueale  
his will to his people. When the truth may well departe  
from *Rome*, (if it were there) which God neuer chosed for  
his Cittie, neyther euer appeared there in any Temple,  
nor appointed any house there to be buylded for him as he  
did in *Hierusalem*.

Yet we may boldly affirme that the truth was once in  
*Rome* and the Gospell of Ch:iste was there embased, and  
then there was the Church of God: but now of a long  
time, it hath not had the truth (as before it appeares) but  
is the enimie to the truth and forsakes and d:ynes from  
them the trueth that is the Gospell. Therefore *Rome* is  
not now the Church of God, but the Synagoge of Sa-  
than.

Yet Doctor Harding did write that the Church that  
nowe is (meaning the Church of *Rome*) and the Church  
that was in the olde time is one Church: as the man in  
his olde age is the same he was in his youth. I graunt  
herein that Maister Harding saies true, but though hee  
be the same man, yet the same man may be an honest man  
in his youth, and a false harlot in his age. Euen so your  
Church of *Rome*, when shee was yong, she was godly, ho-  
nest, and was a true spouse to Ch:iste hir husbände: but  
now your Church of *Rome* in hir olde age, is become wic-  
ked, dishonest, and false to Ch:iste hir husbände, and is a  
verie dishonourable whore, and an adontrisse, and goeth  
a whooring, wo:shippes Images, and committes Ido-  
latric.

*In his confut.  
of the Apolo-  
gie of the  
Church.*

And as the learned Maister Jewell late Bishop of Sa-  
lisburie saith thus vpon the same, Euen so is the Moone be-

*Jewel in defe.  
Apo. pag. 632.*

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ing full : and the same Moone Eclipsed is one Moone. Euen so a man well aduised, and the same man starke madde, is one man : Euen so the house of God and a caue of theeues is one house.

*Jewel in defe.*

*Apo. pag. 639.*

And the same Master Harding was so farre in love with the Church of *Rome*, that he thought it to be so holie & true, that all other Churches ought to receiue their truth and light from it, and would not haue it dayed or Iudged by the Scriptures or by any other thing, but that all other Churches ought rather be dayed & Iudged by the church of *Rome*, & thought she was too old & ancient to be controlled in these daies, either of God, Christ, or of the Scriptures. And therefore he saith thus as followeth : Our doctrine (meaning the doctrine of the Pope and of the Church of *Rome*) hath had too high a teacher, to be tried by me now, it hath bene approued too long to be put in daying in these daies at the latter end of the world. Thus much saith he of the Church of *Rome*, thinking she is too true, honest, and auncient, to come to triall or to be put to daying.

But I say, he that refuseth triall of his matter, doubtles belike that it is not very good : he that standes so much vpon his honestie, and will refuse to be tried by his neighbors, may be thought to be scant an honest man, & so the Church of *Rome* refusing to be tried by the Scriptures and by the worde of God, (which is as honest, as true, and as auncient as she is, I am sure), doubtles the truth of hir cause, and suspects hir owne honestie.

The *Jewes* doctrine was once the doctrine of God, and the auncientest & truest of al other, & they the people of God, & it was long before y<sup>e</sup> Gospel which is y<sup>e</sup> doctrine of Christ, yea and before the Popes holie religion, or the Romish doctrine : yet for all that, the *Jewes* now are not the people, seruantes, nor the true Church of God. Who might now say thus (as well as the Popes proctors & a great deale better) Our law hath bene approued too long to be put in daying in these daies at the latter end of the worlde.

I trust you would not thinke þ saying were sufficient to ouerthrowe your Church of *Rome*, although it might well inough. It is not the auncientnesse, but the truth of the doctrine that ought to be allowed or accepted. Came the first wicked murderer that murdered his brother Abel, was elder than Abel. Yet murder for all the auncientnesse and long continuance thereof may be put to daying wel enough: and that by Gods lawe, which Abel profest, though he were the younger brother. *Genesis.*

The Heathen may say (by as good reason) our worshipping of Idolles being long before the religion of the Christians, hath bene approued and vsed too long by our aunccestors to be put in daying in these dayes in the latter end of the worlde.

The Diuell was before the worlde began, and fell from Heauen for his pryde, a great while before God did sette forth his lawe eyther by Moses or else by Christe: Yet I trowe, that pryde is not therefore to be allowed to be good. The Diuell might likewise say, my law of pryde began so long agoe, yea before the worlde was created or made, and hath bene allowed, approued, and vsed by many great Emperours, kings, yea and Popes, Cardinals, and Bishops, and many other, too long, to be put in daying in these daies at the latter ende of the worlde. But whereas the murder of Caine, the Idolatrie of the Heathen, and the pryde of the Diuell began long before Christe, yet the Pope and his Religion began long and many a day after Christ, as plainly appeares. Therefore seeing the murder of Caine, the Idolatrie of the Heathen, and the pryde of the Diuell, that are so ancient and so long before Christ, may be put to daying: then the Popes authoritie & his new Romishe religion that began so long after Christ, (wherein murder, Idolatrie, & pryde beares such a sway) may aswel be put to daying, & be brought to accept. Therefore regard not the church of *Rome* for hir ancientnes, (who though you beleued she was so old & so ancient, yet in cōparison of þ gospel she is very yōg) but



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Bernard. de  
confid. lib. 2.

Wicke to the worde of God and the Gospell, which is both  
nuncient and true, whereupon the right & true Church is  
builded, and be not angrie with us for forsaking that false  
late bystart Church of Rome, and in following Christ and  
his Gospell which makes us the true Church, neither say  
that we boast ourselves too much in saying so, (which is no  
proude boasting but a godly rejoycing). For if it be a proude  
parte to followe Christ in religion and living, (who is  
the best patterne to followe of all that ever dwelled on the  
earth): what is the Pope then that claymeth Christes au-  
thoritie to him selfe, and to be as Christ? For one saluted  
the Pope in this manner as followeth: Touching prymacie  
thou arte Abel: Touching gouernment, thou arte Noe:  
touching the Patriarkeship, thou art Abraham: touching  
order thou arte Melchisedech: touching dignitie, thou art  
Amons touching Authoritie, thou art Moses: touching  
Iudgement, thou art Samuel: touching power, thou arte  
Peter touching annoynting, thou art Christe. All this I  
trowe is sufficient for a Pope, and I may say further,  
touching thy taking of all this vpon thee, thou art Anti-  
christ.

That Church that hath, such a head and chiefe Cap-  
taine as claymes and takes all these Titles, (and yet for  
all that is a very limme of the Diuell) muste needes be a  
true and holy Church, such a Church is that Church  
of Rome, that you haue so much esteemed, therefore if you  
meane to be of the Church of Christe, then lie away with  
spæde from this Church of Antichrist. For how can that  
be the Church of Christ that will not suffer the Gospell,  
which is the Statutes and Lawes of Christ to be red and  
taught in it?

As all earthly Emperours & Kinges haue their statutes  
& lawes for the obeying of them & the maintenance of the  
countrey & Commonwealth: so hath Christ the sonne of God  
his statutes & lawes for them that be his people the Chri-  
stians, thereby to obey their Captaine Christe, & to do these  
things

things that may conserue them all together here in a holpe congregation, and that maye leade them the waye to the kingdome, where their head King & Captaine in Christ is.

But as they that wil not suffer the lawes of their Kings or Emperours to be read & published to their people, (but will hyde them, destroy them, and burne them, because they should not obey their Emperours and kings, and that they should not do their things that should be for the prosperitie, concord, and continuance of their Countrey and common wealth) are no true subiectes of those Kings or Emperours (but rather rebels and traytors:) Euen so the Pope and the Church of Rome, are not the true children nor Church of Christe (but rebels and Traytors to him) that hydes, destroys, and burnes the Scripture, Gospell, & Gods worde, because we shoulde not knowe our duetie to oure Christe, and that we shoulde not keepe his commaundements.

Perhappes some of you wil saye, if the Popes be so wicked, their doctrine so detestable, and the Church of Rome so contrary to Christe (as is here alleadged) then why doth the Emperour and diuers Kings, and so manye Rulers in Christendome followe him, and do not espie his diuelish doings: Marry I wil tel you why they do not: forsooth because they looke not in the worde of God, whych is the only Candle that woulde make them to see, and so without it they are blinde: therefore the Pope doth suppress it, burnes it, and hydes it, and falsely expoundes it, and makes them beleue it is Heresie to be in their vulgare and knowne tongue, and all because he woulde not haue them to see, that he maye leade them by the noses whiche waye he liste: for the Pope is assured, that if the Kings and Rulers that are the defenders of his religion, did once know the Scriptures, and had them in their vulgare tongue, as oure gracions Quene of England, the King of Denmarke, the King of Scots, and other Dukes and Rulers of Germany, and of diuers other Countreies haue: then they woulde spee his iugling, and forsake him as hir Grace and the other Kings & Rulers haue done.

*Jewel in de-  
fen. Apolog.  
pag. 759.*

The Lion or wilde Bull (saith M. Iewell) bee they ne-  
ueruer so cruell or great of courage, yet if you may once  
closely couer their eyes, ye may easily leade them whether  
you lyst without resisting: Euen so doth the Pope hood-  
winke and blindfolde the Princes of the worlde, and holde  
them in ignoraunce, (for want of looking in Gods worde)  
which done, he maketh them to holde his Styropp, to leade  
his horse, to kneele downe and to kysse his shoe, and to at-  
tende and wayte vppon him at his pleasure, but if they ey-  
ther knewe him or them selues they would not doe it:  
which they will neuer knowe well, befoze they know Gods  
word better than they doe.

And thus the blynde Popes, leade the blinde Kyngs,  
Princes and Rulers, whereby they are all lyke to fall in  
the ditch, and the Pope learnes the blinde Kings and  
Princes mekenesse and humilitie: and the Diuell teaches  
him to bee presumptuous and proude, for humilitie it can  
not wel be called, vnlesse the Pope hath one humilitie, and  
Christ an other.

*Math. 11.*

For Christ sayth learne of me, for I am meke & lowly  
in hart. Nowe if Christ (which is the chiefe teacher of hu-  
milite and mekenesse,) had thought it had bene a point of  
humilitie, to haue troden in the Emperours necke: that an  
Emperour with his wife and childe shoulde haue come in  
the colde frost, and to stande thre dayes without at his gate  
for his absolution and pardon: that an Emperour shoulde  
holde his Styropp, whiles he got vp on his horse: & Kings  
shoulde holde his horse, leade his horse by the bydle, and go  
on fote whyles he did ride: to set the Emperours Crowne  
on his head with his fote, and to strik it off againe with his  
fote: to suffer a Duke to lie in chaynes vnder his Table  
whiles he was at dinner: and that Kings and Emperours  
shoulde knaele to him and kisse his fete: surely he would  
haue done it. But seeing these holy Fathers & Popes (who  
you do so reuerence, and whose lawes you so loue,) did not  
learne these Luciferlike doings of Christ nor of his Apo-  
stles:



files : then surely they must needs learne them of the Diuell, who will reward them one day (if they haue not repented) for learning his lessons so well, and so; putting that in practise, that he taught them. If the Pope did not meane to keepe the people in blindnesse & error, what reason shoulde then leade him to keepe the Scriptures from them, and not to haue the same in their vulgar tongue?

You see that children & schollers are suffered to haue rules in their owne tongue that they vnderstande, to make them Gramarians : they that learne Arithmetike are permitted to haue the Rules of that science, in the tongue they vnderstande to make them Arithmeticians : they that studie Geometrie are permitted to haue the same in such a tongue as they vnderstand, that they may become perfect Geometricians : they that desire to learne Physicke are suffered to studie the same, in the tongue they vnderstand, whereby they may be perfect Physicians : & so of all other Sciences. And shall not wee then that professe Christianitie, be suffered to haue the lawe of Christ, to looke on the lawe of Christ, and studie the lawe of Christ in that tongue that we vnderstand : whereby we may become perfect Christians : May we haue moze neede that meane to be Christians, to haue y<sup>e</sup> lawe of Christ in our mother tongue that we vnderstand: than they that studie any other Sciences. For the sciences that they studie, can but make them Doctors to maintaine them here to liue a while : but our lawe of Christ (if we studie it and practise it well) will make vs Saintes, and the sonnes of God, whereby we shall liue in Heauen for euer. And therfore the lawe of Christ which is the Gospell, hath most neede of all other lawes & sciences to be in the vulgar tongue, y<sup>e</sup> euery one may reade, studie, & vnderstand it, vnlesse you wil say y<sup>e</sup> it is not meete for euery one to be Christians, or that it is not meete for euery one to be saued.

Therefore howe iniuriously and tyrannously doeth the Pope vse the people in taking Gods worde from them that shoulde guide them to heauen, and without which they must  
needs

needes wander in darkenesse and fall into Hell.

If many goe out of their way, which they haue gone in a faire bright day: then it is impossible for one to goe right in a darke night, where they knowe not the way, or neuer went before. Wherefore the child of God will be willing that his brother shoulde haue a torch, or a candle to guyde him in the darke. Then may not he be called the child of the diuell, that doth put out the candle or torch purposely, that his neighbour hath in his hand, for y<sup>e</sup> lighting of him home in the night, and leades him a wrong waye in the darke, whereby he falles into a ditch and is drowned: yea truely, and none will iudge the contrarie.

Then must the Pope needes be a most cruell and diuelish Tyrant, that pluckes the light of Gods word from vs, that shoulde guide vs to heauen, & so leades vs in the darke out of our way into the deepe pit of Hell, where we shal be drowned both body and soule. For he doth not onely burne Gods worde, but also burnes them that haue it in their hands, to light them withall, and to guide them in this darke worlde, to the kingdome of Heauen.

Perhaps some of you will say, that we doe belye y<sup>e</sup> Pope, for he suffereth vs to haue y<sup>e</sup> scriptures in Latine. Pea marry, but that is euen as though one shoulde take the burning candle out of the launtoyne, and suffer the launtoyne still in our handes: and doe you thinke, that then we shoulde see to keepe our way as well as we did before? No I trowe. Euen so though we shoulde haue the Bible in Latine, and vnderstande neuer a worde of Latine, what shoulde we then bee the better for the Bible?

Perhaps you will say, that your Bishops, Doctors, and Preests would teach vs the right meaning of it, and would leade vs the right way: so sooth that they woulde as they haue done alreadye, and as he that plucketh out the bright lincke out of ones hande, and leades him in the darke into a ditch, and so makes him to be drowned.

If one ment that I shoulde go right, he would not put out the



the Candel and leade me in the darke: No more the Pope meaneth that we shoulde walke in the right way to Hea-  
nen, that blowes out the Candel of Gods word, and leads  
vs in the darke which way he list.

May he that is my friende and woulde haue me goe  
right, wil not only suffer me to haue a linke to light me in  
my way in the darke, but also he himselfe wil direct me in  
my waye: Euen so, if the Pope and his Prelates were of  
G O D, they woulde not onely suffer the people to haue  
the word of God in theyr vulgar or known tong that they  
vnderstande, to guide them in the way: but also they them-  
selues woulde preach Gods word vnto them, and so directe  
them the right way to heauen.

Therefore as thēues hate the light, and desire to be in  
the darke, because they woulde not be spyed: so the Pope  
(because he is a spirituall thēse) hates the lighte of Gods  
worde, and woulde not haue the people to haue it, but  
keepe it from them, and suppresseth it: least they by that  
light, should spy his thēuerie and perfectly perceiue that  
he is a spirituall thēse. For he knowes that Gods worde  
is the chiefest lighte of all other, whereby to espye a spi-  
rituall thēse, being well assured, that if they hadde the  
lighte of Gods worde, that then he coulde neyther robbe  
them of theyr gods and treasure (as he daylye doeth) ney-  
ther woulde they honour, esteeme, or credite him: but take  
him for a Thēse, a murtherer, the enimie of God, a de-  
stroyer of soules, and the very Antichrist (as he is in deed.)  
And therefore by no meanes he can abyde, that the peo-  
ple shoulde haue Gods worde openly in theyr vulgar or  
known tongue: for it woulde shewe them, what he is,  
what he hath bin, and to what slauerie, bondage, and thral-  
dome, he brings them.

For as the word of God in our English tong, hath offe-  
red & reuealed him what he is, and thereby out of estimatiō  
with our Prince & vs here in England: Euen so he knoweth  
well ynough, if the word of God were in al other realmes



in their vulgar tong, they would then esteeme him no more than we do. And so the Pope (because he hides the Gospel and takes it from the people which shoulde chiefly gupps them) hates the light, and so is a spiritual therse, & Christs enimie.

Therefore it seemeth, that Christ did not chose his enimie to be his Vicar: (but the Pope knewe that it was a good way to bring him in credite.) For if kings, rulers, and Lords of the earth (which may be deceiued) do chose as nie as they can, their most dearest and trustiest friendes, to bee their presidents, and deputies: then I am sure that Christ the sonne of God, and the King of all things, (that can not be deceiued) if he had ment to haue had a gentral vicar on the earth, woulde haue made one of his dearest and trustiest friendes his vicar, and not his mortal enimie. And therfore the Pope may saye what he wil, but al wise men do se, that Christ neither takes him for his vicar, nor yet for his Curate. Can he by his chaplaines be the childer of God, that prefers ignorance before knowledge? I thinke not, some of them haue affirmed that ignorance is the mother of deuotion. O Lord how contrarie are these me, both to God and to his son Christ: nay ignorance of Gods word is rather, the mother of mischief, the father of falsehood, the sister of sinne, the son of sedition, the daughter of disobedience, the cousin of conspiracie, and the Captaine of cruelty.

Ful wel the Diuel knew that ignorance was the next way to bring the Pope to promotion, and the people to destruction for their ignorance made them thinke, that none but the Pope or his Prelates did knowe the truth. And their blindness did make them beleue that none did se perfectly but he and his pretious Prelates: So that for want of knowledge of Gods word (which of purpose they kept from them) they beleued that al they spake was true, and that it was the very right way that they did lead them. So that the peoples ignorance was the occasion of the Popes credite,

bite, his credite the cause of his gaine, his gaine the cause of his power, his power the cause of his pride, & his pride the cause he made Emperours and Kings his seruantes, or rather slaves, and thus the ignorance of Gods worde, brought the Pope to promotion, the Princes to subiection, and the people to destruction.

And if you mark wel, you may perceiue that the Popes suppressing and the keeping of Gods worde from the people is a manifest argument that he is neither Christs vicar nor his deputie, nor that he loues Christe. For Christe sayde to Peter, louest thou mee: to whome Peter sayde, yea Lorde, thou knowest that I loue thee, then Christe saide to him againe, Feede my sheepe, &c. So that Peters loue to Christe, appeared by feeding of Christs sheepe, whiche was not by feeding their bodies with meate and drinke, but by feeding their soules, through preaching to them the Gospel. Now if they loue Christe that feede his sheepe, then they must needs hate Christe that starue his sheepe, neuer preaching to them at all: And such a one is the Pope, for he neuer preacheth, therefore he neuer feedes Christs sheepe. Nay besides that, he doth not only trouble, molest, hurt, burne, and kill suche as do or would feede Christs sheepe, but also hideth, keepeth backe, and burnes the Bybles and Testaments, leaste the people shoulde loke on them and feede themselves.

*John. 21.*

So that here it is manifeste that the Pope loues not Christe because he feedes not Christs sheepe: And he that loues not Christe muste needs hate Christe, and therefore the Pope being Christs enimie can not be the vicar of Christe.

And here also is a great contrarietie betwene Peter & the Pope, though he claime to be Peters successor, for Peter loued Christe for that he fed Christs sheepe, but the Pope hateth Christe because he starueth his sheepe, yea and also kills his sheepe. So that the Pope doth not succede Peter in any thing, vnlesse it be in denying of Christe.

U. g.

Here



*Iohn. 14.*

Here it plainly appeareth, that the Pope maye wel be the Vicar of the Diuel, for Chyestes Vicar sure he can not be. I am mosse certaine that it was Chyestes wil that hys word should not be kept from any, though it be the Popes will it should be rightly knowen of any. For would Chyist haue vs kepe that we neuer heard of, and would he haue vs seache we knowe not what? no; Chyiste was neuer so unreasonable. For Chyist sayth vnto vs all, If you loue me keepe my commaundements, (that is whatsoeuer he hath willed by his word.) But how can we knowe what is his commaundements? we should keepe: if none declare the vnto vs: neither read the our selues, nor yet haue the red vnto vs: Therfore if our louing of Chyist depēd on? keeping of his comādements, the how can we loue him, seeing we can not knowe his commaundements? So that? Popes keeping or hording of Gods word from the people, is the cause they can not keepe Gods commaundementes: And their not keeping of Gods commaundements, is the cause they doe not loue him: and their not louing of him is the cause that he hates them, and his hating of them, will be the cause of their dampnation. And thus the Pope is the first worker of the ignorant peoples damnation.

*Iohn. 5.*

Chyist sayth also, Search the Scriptures for they are they that witnesse of me, but how can they search the Scriptures that haue not the Scriptures to search, neyther know how to come by them: now if the Scriptures witnesse what is Chyestes wil and pleasure, and if their searching and looking therein will shew them how to performe his wil and please him, and the pleasing of him would be the cause of their saluation. Then the Popes hiding and keeping the Scriptures from them, is the cause they cannot heare, read, or search the Scriptures: and not hearing, reading, or searching of the Scriptures, is the cause they cannot know the wil of Chyiste, and the not knowing the wil of Chyiste, is the cause they can not please him: and their not pleasing of him, is the cause they please the Diuel: and the pleasing of the



¶ Dinel is the cause of their dānation. And thus once again,  
 ¶ Pope is the chief cause of the ignozant peoples dānation.

1011 Chyſte ſaith alſo: Bleſſed are they that heare the word *Luke. 11.*  
 of God and keepe it: ſo that they that heare the worde of  
 God and keepe it not, are vnhappy. Nowe, if all they that  
 heare the worde of God are not happy, then all they that  
 heare not the worde of God muſte needes be vnhappy, (foz  
 there are none happy but they that keepe or ſolow the word  
 of God) but howe can they keepe the word of God, that nei-  
 ther heare it, nor reade it? Nowe, if the hearing of Gods  
 worde is the cauſe that they keepe it, and their keeping or  
 following of it, is the cauſe they are happy or bleſſed: then  
 the Popes reſtrayning of Gods word frō the people, is the  
 cauſe they doe not heare it: and their not hearing it, is the  
 cauſe they cannot keepe or ſollowe it: and their not keeping  
 or following of it, is the cauſe they are vnhappy: and they  
 vnhappineſſe is the cauſe of their dānatiō. And thus that  
 holpe Father that names hymſelfe the Vicar of Chyſte,  
 (whome you ſo muche eſteeme, fauour, and honoz) the third  
 time is proued to be the chiefe cauſe of the ignozant peoples  
 dānation, by keeping them from the worde of God, which  
 is their onely guide to Saluation.

Chyſte bad al his Apoſtles go throughtout the worlde, *Math. 28.*  
 and preache the Goſpell, and to teach al Natiōs to obſerue  
 all things that he commaunded them, whiche is a manifeſt  
 token, that he that woulde haue it preached to all, woulde  
 not haue it kept away or hyd from all.

¶ What Emperoz, King, or other Prince that makes god  
 orders & lawes for their ſubiects to keepe, with penalties of  
 death for the breāking thereof, woulde locke vp the ſame in  
 their Cheſts, and neither ſuffer them to be proclaimed, nor  
 their ſubiects to looke on them nor know them, & yet woulde  
 put them to death that ſhould breake the ſame: Truly there  
 was neuer any Emperour or Ruler that were ſo vnreaſo-  
 nable. For it were mēte that their ſubiectes ſhoulde learne,  
 reade, heare, & vnderſtand the lawes that they are bound to

U. ij.

kepe

Rom. 8.

Extra. de  
maior & obe.  
vnam Sanct.  
gloss. in cod.

Johan. Stella  
Venerus.

keepe. For how can they keepe these lawes they know not? Then it standeth as much with reason, that we should learn, know, search, study, and heare the word & law of God, & not to haue it hid or kepte from vs, the keeping, and not keeping wherof stands vpon our euerlasting saluation or damnation: Therefore it is a moste diuelishe and tyrannous part of y<sup>e</sup> pope to take y<sup>e</sup> word of God from vs, which Christe hath left behind him, only to leade vs to heauen: & to leade vs in y<sup>e</sup> darke with his Idolatrie and superstition, to bring vs to Hel. Saint Paule saith, There is no damnation to thē that are in Christ Iesu, but how can they be or abide in Christe, that neither see, heare, or reade the law of God, (that should teach them to be or remaine in Christe:) Whatsoever S. Paule saith, Pope Bonifacius telleth vs an other manner of tale, who saith (if we may beleue him,) That, There is no Saluation without the Church of Rome. And also the glose of the same saith, *Quicquid saluatur est sub summo Pontifice*: Whatsoever creature is saued, is vnder the highest Bishop, (that is, the Pope) Here is neither mention made of Christ nor of his Gospell. Christ and Saint Paule may both be deceiued, but the Pope cannot erre, for Christ prayd for Peter that his faith should not faile, therefore the Pope cannot erre. But why not thus rather, Peter denyed Christe his Master, therefore the Pope denies or forsakes Christe: I think this is the more likely and truer argument; for, if Coniurers, Idolators, Murderers, Heretikes, Blasphemers, Fornicators, Apostatas, Perjured persons, & that giue themselves body and soule to the diuel (as Pope Siluester the second did) & that deny & forsake Christe, then the Popes haue erred and haue denyed & forsaken Christe, for they haue bin such as before is manifestly proued. Therefore if the Pope holde any thing of Peter, it is his denying of Christe. But as they deny Christe with Peter, so I beseeche God that the Pope and his Relates may repent with Peter, and not to forsake him with Iudas. And though Christ prayd for Peter, yet he prayd not that the Popes shoulde be Coniurers,

Idola

Idolators, Murtherers, and such like, as before is declared.

Christ saith moreover, My Sheepe heare my voice, (which is the Gospel:) Euen so the diuel may say: My Goates heare my voice (which is Papistrie.) Thus it is manifest, that they that heare not the gospel (which is Christs voice) are none of Christs sheepe. When the tyrannous Pope, & his murthering ministers, that heare not Christs voice, that stop their eares at his voice, that suppress and burne the Gospel (his voice) that torment, murther, and kill his sheepe that heare his voice, are none of Christs sheepe. And if they be none of Christs sheepe, then they must needs be the Diuels Goates. For there are none, but must needs be the one of these two: that is, either the sheepe of Christ, or the goates of the Diuell. And truly there is no better marke whereby to knowe Christs sheepe, than by hearing of Christs voice, (which is the holy Gospel.) And there is no plainer marke whereby to know the Diuels Goates, than by refusing to heare the Gospel, (which is the voice of Christ.) Therefore, if you entende to be Christs sheepe, then heare the Gospell Christs own voice. But if you had rather be the Diuels Goates, then refuse (as you doe) to heare the Gospell, and care not for Gods Gods worde, but loue and obey the Pope, and followe Papistrie, which is the voice of the Diuel.

John. 10.

Here may you plainly perceine, that the Popes doctrine is, to refuse the Scriptures in the mother tongue, and so not to heare the voice of Christ: therfore they that are of the Popes doctrine, are none of Christs sheepe, because they heare not Christs voice: so that you by the refusing Gods word, which is Christs voice, you make your selues to be none of Christs sheepe. Therefore fflye from Papistrie, and hearken to the Gospell (the voice of Christ) that you may be Christs sheepe, and so to be placed on the right hande of Christ at the laste day, in the kyngdome of Heauen. For assure your selues,



if you will not heare the Gospell, whiche is Chzistes voice you can be none of Chzistes sheepe, yet to heare Chzistes voice is nothing, vnlesse you vnderstande his voice. For, though the Jewes heard Chzists voice when he preached to them in the Hebrew tongue whiche they vnderstande, yet if one should come vnto vs, and preach the Gospell in the Hebrew tongue, we should be neuer the better, for though wee hearde his voice, yet we shoulde not vnderstande his word, whiche is the right hearing of Chzists voice.

*Actes. 17.*

When the Nobles and chiefe of *Thessalonia* receyued the worde of God whiche Paule preached, they searched the Scriptures daily, whether those things that he preached were so or no: but these Scriptures were not then in the Latine tongue, but in their mother or vulgare tongue that they vnderstande when they did reade them: or else what shoulde their searching of the Scriptures haue profited them? If one did lacke fire, though he had a flint stone lying by him & did not know ther were fire in it, or if he knew it, & could not tel which way to get fire out of it, what were he the better, Euen so though the vnlearned in the Latine tongue had the Bible in Latine lying by them, what were they the better? Therefore I muse what learning or reason shoulde leade you, that it is sufficient for vs to haue the Scriptures in the Latine tongue that we vnderstande not, that in the Primitive Church and a greate while after were in the common tongues. Saint Augulline was not of youre

*Jewel in def.  
Apolog. 637.*

minde, who saide: The holy Scriptures passing from one tongue, and beeing publyshed abroad farre and wide by sundry tongues, of Interpreters, haue come to the knowledge of Nations and people to their saluation, then belike Saint Augulline meant that the hyding of the Scriptures from the people in an vnkown tongue, is to their damnation (as no doubt it is, as before I haue manifestly proued.) And againe he saith: Wee haue the benefite of God that woulde haue the Scriptures to be in many tongues Saint Chrysostom saith: The *Syrians*, the *Egyptians*, the *Indians*, the *Persians*, the

*Pag. adem.*

the *Ethiopians*, and other Nations innumerable, translating into their own tonges the doctrine that they had receiued of S. Iohn, beeing a barbarous people, endeouored themselves to learne Wisedome. Then, if all these Nations learned wisdome by translating the doctrine of *Christe* into theyr bulgare tongues, then they muste needs learne follie, fantasies and fables, that haue not the Scriptures in their bulgare or mother tongue. Saint Hierome saith, The holie Scriptures are read to all Nations, that al may vnderstande it. Hereby it appeareth, that the Scriptures were read in moe tonges than in the Latine tong, vnesse all the whole world were Latinists, which I thinke is a very hard thing to pprove. Theodoretus saith further, That the Hebrewes Bookes of the Scriptures are translated, not onelye in the Greeke or Latine tong, but also into the tongues of *Egipt*, *Persia*, *India*, *Armenia*, *Scythia*, and *Sarmatia*, and to be short, into al the tonges that vntil this day are vsed in the worlde: Now, if it were lawfull by these auncient learned men, in the auncient time to haue the Scriptures in al tonges of the worlde, why may it not be lawfull then for vs in these days to haue the Scriptures in oure bulgare or English tongue. Therefore you may see what godly and charitable men the Pope and his Prelates are, that burne the Scriptures & the gospel which *Christ* did leaue vnto vs for our saluatio. But some of you haue answered in the Popes cause here in, and saide, that you burne not the Scriptures, but the errors and faults that are by false translation in the same. I cannot tel whether you burne the faults or no, but you haue burned them so, that you left none of the truth behinde vnburned: for you burned all the whole Bible. Certainly they were very euill and vnlarnedly translated, if there were neuer a whit of them truly translated. He is a verie foolish husband, and I thinke wil neuer thiue, that to destroye the Whistles, doth weede by the Cozne and al.

The Popes lawes and decrees are full of manifest and wonderful errors, diuelish doctrine, & wicked blasphemies,

Acts & Mo-  
numentes  
pag. 1477

is sufficiently proued. Yet none of those books are burnd, nor  
one fault amended, nay they are kept & preserved full safely.

That vile and wicked Sodomite Iohnnies a Casa Arch-  
bishop of *Beneuentum*, being deane of Pope Iulys Chamber,  
and his chief Legate to the *Venetians*, did not only play  
the filthy Sodomite himselfe, & boasted openly of the same,  
but also most impudently wrote a Booke in commendation  
thereof in Italian metre, saying, that he himselfe neuer bled  
any other, which Booke was printed at *Venice* by one Tro-  
ianus Nauus: Yet that most vile, and detestable Booke that  
was all full of wickednesse, was permitted to goe abroad,  
and not burnd, therefore, if the Pope and his Prelates were  
of God, as they are not, they would burne those diuellshe &  
detestable Bookes that prouoke and perswade men to most  
wicked errors, and to commit such shameful sins that high-  
ly offend God, and not the holy Scriptures, and the Gospel  
of Christ, that teacheth vs al goodnesse and godlinesse wher-  
by we should maruellously please God.

If al Bookes shoulde be burnd that haue faults in them,  
you that are of that Romish religion shoulde haue but a few  
bookes to looke on. If there were any suche faultes in the  
translation (if you were godlye or meant well) you would  
rather mend the fault, than burne the whole Booke: If a  
Candle should burn dimly, it were moze mete to: toppe the  
Candle than to put out the Candle: He might be thought to  
be a very euil Cooke, that for one little rawe mousell in a  
Capon, would caste the whole Capon away to the Dogs:  
That woman might be counted no very good hufwife, that  
finding a flea on hir husbandes shirte, to kil the flea, would  
burne the whole shyt: He might be thought to be scant ian  
honest man, that seeing a spider creep on his neighbors wal,  
to kil the spider, would set the whole house on fire & burne  
it: Euen so the Pope & his Prelates do vse vs but homely, y  
for some faulte (as they say) in the Scriptures, to destroy y  
faults, will burne the whole Bible, which is the chief house  
and Castle for our soules to dwell in.

There



Therefore excuse not the Pope nor his Prelates in burning the Scriptures, for he that burnes the whole Bible, cares not for mending the faults of the Bible. The hauing of the Scriptures in our vulgare tong, is the fault that he findes, or is grieued withall: whatsoeuer he make shew of: and therefore he burnes the whole Bible, because he is offended with the translating of the whole Bible.

Marke how blindly & fondly likewise the Pope leades you, in that he doth make you beleue, that you ought to pray only in the Latine tong, whereby he pluckes from you one of the chiefest Jewels that Christ left you (if that be a Jewel that wil help you to whatsoeuer you lacke.) Christ saide not to his Apostles, Whatsoeuer you aske my heavenly father in my name, he wil giue it you, so that you make your prayers to him in the Latine tong, which you vnderstande not. Neither his Disciples did euer say so to any other. But Christ *Math. 6.* saide to his Disciples, when ye pray, pray thus: Our father, which art in Heauen, &c. which I am sure he spake not to them in the Latine tong, but in the Hebrew tongue, which was their vulgare and mother tongue: and therefore, because neither Christ nor his Apostles haue taught vs in the Scriptures, that we must needs make our prayers to God in the Latine tong, I will not beleue it, though an Angell shoulde come downe from Heauen and tel me, muche lesse the Pope and his Prelates.

You muste needs graunte this, that Christ biddeth vs aske and wee shal haue: then it is meete, if wee woulde haue, to knowe what we aske: but if wee knowe not what we saye, howe can we knowe what we aske: and if wee knowe not what we aske, howe can we knowe what we shal haue: then they that pray in the Latine tongue, (and knowe not what they saye) doe not knowe what they aske, and they that knowe not what they aske, they can not knowe what they shal haue, and they that know not what they shal haue, can not be sure to haue that they lacke: And thus, you that pray in Latine after the

## A perswasion

Dopes teaching whyche you vnderstand not, are not sure to haue that you lacke: but they that praye according vnto Christes teaching in their vulgare tongue, or whyche they vnderstande (if they aske in faith) they shall be sure to haue that they lacke.

But now, if euerye one that prayes in a knowne tong, and knowes what they aske, do not aske in faith, and therfore obtaine not their desire, nor haue that they lacke: then all they that pray in the Latine tong, and know not what they say or aske, can not praye in faith, and therefore muste needs goe without that they lacke. And so your prayers in the Latine tong which you vnderstand not, must needs be a most friuolous, and vaine prayer: whereby you bothe anger God, and deceiue your selues, therfore if you would haue God to graunt your prayer, then you muste knowe what you say to God, and wherfore you make your prayer.

If one shoulde come to a Noble man aboute a sute, and make a babbling to him with his tong, neyther knowing himself what he saith, neither the noble man vnderstandeth what he woulde haue, do you thinke he were like to speed of his sute at the Noble mans hands? Nay, would not the Noble man thinke he were mad, and therefore bid him go out of hys sight: yes certainly: even so, when you come thus babbling to God, not knowing what you say or aske, do you thinke to obtaine any thing at Gods hands? No, I warrant you, but he wil be angry with you for misusing his Maiestie in such an vndecent maner, and bycause you pray not in that order to him as Christe appointed you.

But haply you wil say, the comparisons are not like, for though the Noble man doth not know our mind, yet God knoweth our meaning. I know well, that God both knowes oure mindes, and our harts. But what if you know not certainly your owne meaning, would you haue God to grant your vncertaine meaning. As I said before, God doth not grant to euery one that they aske, though they know what



what they aſke, and do you thinke then he will graunt you, that knowes not what you aſke? *Elias* prayed vnto God for a widowes ſon that was deade, whoſe prayer God hearde for God reſtored him his life, but *Elias* did not only knowe what he aſkt, but alſo he prayed with a ſeruent faith. *Judith* when ſhe prayed to God for the deliuering of the *Bethulians*, ſhe prayed not in Latine, but in hir own tong that ſhe vnderſtoode, & ſpake with hir mouth & ſhe ment in hir hart; wherby ſhe obtained hir petition at Gods hands: & ſo muſt all true Chriſtians know what they ſay & require of God, that would obtaine & they aſke of God. Truly if Chriſte would haue had vs pray in any one tong, and bound vs to one language: he would then haue rather commanded vs to pray in the Hebrewe tong (& was his natural ſpéeche and mother tong) than in the Latine tong; but he regardes not the tong, but the prayer that is made with the tong, & not the babling of the tong, but the ſeruent prayer that is pronounced with the tong.

3 Kings. 17.

Judith. 9.

*¶* Yet maſter Harding ſayth, Some fruite there is alwayes had, euen by ſecrete and vnknowne prayer, whom maſter *Iewel* in deſen. Apolog. Iewel aunſweareth thus: But what fruite, or how much, or Page. 567. how ye know it, or can aſſure it, ye tel vs not? Yet *Saint Auguſtine* ſayth, what profit is there in ſpeeche, be it neuer ſo perfect, if the vnderſtanding of the hearer can not attayne vnto it: for there is no cauſe why we ſhould ſpeake at al, if they vnderſtande not what wee ſpeake, for whoſe ſake wee ſpeake that they may vnderſtand. And againe he ſayeth, my minde is without fruite (this the Apoſtle *Saint Paule* ſaith) Pag. 568. when the thing that is ſpoken is not perceiued. And againe, ſet apart the vnderſtanding of thy mind, & no mā hath fruit or profit of that thing he perceiueth not. And againe, what needeth vs to ſing, if we vnderſtand not what we ſing, or to ſing with our voyce and not with our hart: for vnderſtanding is the ſound or voyce of the hart. Yet maſter Harding telleth vs ſadly that the deuout people is edified by the latine prayer, though he vnderſtand not one word that is ſpo-



*Calius Rhodigin. antiq.  
lib. 3. cap. 23.*

*August. de  
Baptismo  
contr. donat.  
lib. 3. cap. 14.*

ke. But S. Au. saith, by that thing that he vnderstandeth not, no man is edified. Maister Harding saith, there is alwayes some fruite euen by secrete and vnkknown prayer. But S. Au. saith, there is no fruite in speeche be it neuer so perfecte, if the vnderstanding of the hart cannot attaine it, so properly S. Au. and M. Harding agrees together, thus much saith M. Jewel, but because S. Au. is both antienter and of better credite, we were best to sticke to his iudgement therein & let M. Hardings goe. But if one maye be edified by the latine prayer, though he vnderstand neuer a word that he speaks then the crede or beleefe may profit one & can say & words, though he vnderstande them not, & so by this meanes the Popingey of Cardinal Ascanius, that was taught to saue & could say al the Articles of the Crede from the beginning to the ende, had some profit or was edified by hir bitering or speaking of the same. But I thinke few are so foolish as to beleue it. No more are they that prayes in & latine tog that vnderstand not what they say. S. Au. saith, It is possible that a man pronounce the whole words of the Crede and yet not to haue the right faith. Now if they that can pronounce their whole Crede and knowe what they saye, and yet may not haue the right faith: then howe can they haue the right faith, that say the Crede in a strange tong, and knowes neuer a word what they say: thus you maye see, what a pretious kinde of praying, your latine prayers are, that the Pope doth allow you. But yet you shall see further howe he hath and doth delude you in your prayers, and howe far he hath wrested your praying, from the prayers and manner of praying that Christ hath taught you.

Christe willed his Apostles not onely to praye in their owne vulgar tongue, but also he taught them a prayer, and to whom they should pray. Which was that they shoulde only praye vnto God our Heauynlye father, but the Pope not contented with the doctrine of Christe, but thinke he can teach and set out a better forme of prayer than he hath taught you that you muste praye in none other tong but in the

the latine tongue though you vnderstande neuer a worde thereof, besides, he doth teach you to praye vnto Saintes, and to Marie the virgin and mother of Christe, yea and to deade Images of storkes and stones that can neyther see you, heare you, nor graunte you, that you require.

It may be that some of you will say that as you like not praying to Images, so you mislike not to praye vnto our Lady or vnto Saints, that they maye praye vnto God for you, so if one would speake with a King or with a greate man, it is no harme to speake to his Chamberlaine or to one that is next vnto him, that he may helpe y<sup>e</sup> king of vs, which vaine reason Saint Ambrose answers very wel, say-  
 ing: we are broughte vnto the Princes of Kings by Lordes  
 and officers, by cause the king is a man, and knoweth not to whom he may committe his Realme. But to obtaine Gods fauour, from whome nothing is secrete, as knowing what euerie man is meete to haue, we neede no spoken man but a deuoute minde, wheresoeuer suche a one speaketh vnto God, God wil aunswere him. Thus hath that learned Doctour aunswered this foolish and vaine obiection, wherby it plainly appears that there wer some of your opinton in his days, and that he was of the same opinton that we are in these dayes.

*Ambros. ad  
Rom. cap. 1.*

But if Saint Ambrose, Saint Augustine, and a thousande moe of learned men shoulde write, that we ought to praye vnto the Virgin Marie and to the Saintes, yet we oughte not to beleue them, so as muche as Christ hath taught vs contrarie, who biddes vs to make our prayers onely to **G O D** our Heauenly Father. But as long as the Doctoures and Fathers doe agree with the Gospel we wil allowe them, but if they do not we wil reiect them.

But whatsoeuer Christ sayth, y<sup>e</sup> Pope saith otherwise, & now marke wel herein the holy doctrine of the Church of Rome which allows & wils you to pray vnto y<sup>e</sup> blessed Vir-

gine



## A perswasion

*Jewel in defe.  
Apol.pa.365.*

gine thus: Let him know thee to be his mother, commaund thy sonne, vse thy motherlye authoritie ouer him. Is not this a trim kind of prayer: you shal not finde this in al the Lordes prayer that Christ taught to his Disciples: if you say y<sup>e</sup> this is but a spiritual dallying, as M. Harding said to maister Jewel: then I wil answere you as M. Jewel answered M. Harding, this must needs be a blessed kinde of Diuinitie, that can turne praying to dallying. This kinde of prayer was vsed vniuersally (saith M. Jewel) throughout all the Church of Rome, that men, women and children, learned and vnlearned, were taught, and forced thus to praye, Thou art the Queene of heauen: Thou art the Lady of Angels, commaunde thy sonne, shew thy selfe to be the mother.

Cardinal Bembus sometimes the Popes secretarie calleth the Virgine Mary Lady and goddesse. Ambrosius Catharinus in the late Chapter at Trydent, calleth hir goddes fellow, by these words, *fidelissima eius Socia*, that is, Gods moste faithful fellow, Nicholaus Cusanus a Cardinal of Rome saith, This thing turneth to the praise of God, and the Virgin Marie the mother of Christ, that she was neuer at any time vnder the Princehoode of the author of death. That Virgin needed no deliuerer that should redeeme hir from the sentence pronounced against Adam and his posteritie. Mary was neuer raced out of the booke of death, for she was neuer written in it. Here we are taught that Marie the Virgin is our Lady and goddesse, that she is Gods fellow, and that she had no neede to be saued by the death of Christ, nay your church of Rome teacheth to pray vnto hir thus, Saue thou al thē that glorifie thee, and this also is in Lipomanus, beholde howe mighty is the mother of God, and how no mā may be saued but by hir. What is blasphemie if this be not blasphemie, yet this is the religion of your holy church of Rome. Would you haue thought y<sup>e</sup> either they had writte thus or durst be so bold to write thus: there was none that euer came of the seede of Adam but they haue neede to be saued by the death of Christ.

**These**



These Booke that containe these things, you ought to burne, and not the holy Scriptures wherein you can spie no such faultes. Your Church of Rome calleth the Virgin Marie which is the mother of Christ, the Quene of Heauen, but it mistakes hir as it doth many other things, for she is not the Quene of Heauen, but hir Sonne Christ is the King heauen. Therfore the Church of Rome doth most wickedly to worship hir as they doe. Whereupon Epiphanius sayth: Let no man cate of this error, touching S. Marie, for though the tree be faire, yet is not the fruite to be eaten, although Marie be beautiful, holye and honorable, yet is she not to be adored: But these women worshipping S. Marie renue againe the sacrifice of wyne, mingled in the honor of the goddesse Fortuna, and prepare a table for the Diuell and not for God, as it is written in the Scriptures. They are fedde with meate and wickednesse. And againe, Their women boult flowre, and their children gather stickes to make fine cakes in the honour of the Queene of Heauen. Therefore let such women be rebuked by the Prophet Hieremie, and let them no more trouble the worlde, and let them not say we worship the Queene of Heauen. Thus much writeth that auncient Father Epiphanius against the sonde and bichopps, stianly exalting and honouring of the Virgin Marie for the Quene of Heauen.

*Jewel in defens. Apolog.  
Pag. 365.*

Marke also what a blasphemous prayer y<sup>e</sup> holy Church of Rome doth teache you to pray, whereby it appeares that they that belonge to that Church, neede not the blond of Christ to saue them, for the blond of Thomas Becket which was once a traitour to his King here in England, is sufficient, for they say thus in their Mattins, O Christ make vs to ascend vnto heauen whether Thomas is ascended, even by the blond of Thomas that he shed for thy sake. Is not this Church of Rome thinke you the true Church of God, that blots out the blessed blond of Christ, (without which there is no saluation:) & puts in the blond of a sinfull wretch to climbe to heaue by, but I thinke they mistake y<sup>e</sup> words,

perhaps the meaning of them is thus, make vs to descende into hell whether Thomas is descended, euen by the blood of Thomas y he shed for the Popes sake: for surely if Thomas Becker did pray to ascēd by the blood of any (but of Christ) as these of the Church of Rome doe by his, I beleue that this your holyc Saint Thomas (a Saint of the Popes making) is rather in hell than in heauen.

Can the children of God, or they that are Christians, bee content to abide in this blasphemous Church of Rome, that vseth suche a kinde of praying, as desires to climbe to heauen by the blood of a vile wretched sinner, and refuseth the blood of that immaculate lambe Iesus Christ the sonne of God?

Surely if I were as deeply drowned in that detestable Papistrie (as any of you are or euer was, hearing but halfe this that I haue written,) I should not onely with al speede detest that abhominable Religion of the Pope, but also flie vnto Christ and take holde on his holy Gospell, as I doe not doubt but assuredly trust that many of you will.

And as this Romish Church hath with hir most wicked prayer, blotted out the pure and perfecte order of praying which Christ did teache in the Scriptures, euen so, she hath with their vaine, sonde, and superstitious fastings quite banished the true fasting required by the Gospell. For Christ in the Gospell sayth, When ye fast, be not sad as the hypocrites are, &c, but when thou fastest appeare not vnto men, to fast, but vnto thy Father which is in secret, & thy Father which seeth in secret shall reward thee openly. Here Christ doth appoint vs, that we must not let it bee knowne when we fast: but the Popes faste is so published and the dayes so commonly and openly commaunded and appointed, that euerie one may knowe when they fast. So that Christ hath not appoynted his fasting so priuily, but y Church of Rome proclaimes hir fastes as openly. Christ hath appointed no dayes nor times for his fasting, the Church of Rome hath appointed dayes and times for hir fasting. The meaning of

Christis

Math. 6.

Christs fasting is to abstaine fr̄ whatsoever either meates  
or drinckes, & makes vs prone to sinne: The Popes fast is  
to forbear flesh onely, but permits men to eat all kinde  
of fishe though it be neuer so daintie and deliciously drest,  
and all kinde of Junckets and banqueting dishes, with deli-  
cate wynes, as muche as we will cramme and poure in:  
Christs fast is to keepe our bodies lowe to be in subiecti-  
on to the spirite: but that is not performed in the Popes  
fast but by their daintie dishes and drinckes the spirite is  
brought in subjection to the bodie. Christs faste is a wil-  
ling & an uncompelled abstinence: the Popes fast is a con-  
strained abstinence, and is done of many against their wils,  
Christs fasting is to make vs vertuous and holy before  
God: the Popes fast is hyppocritically, and to make vs seeme  
holye before men. This is difference enough to shewe you  
that the Christian fasting of Christ and the common fast-  
ing of the Pope, are farre vnlike, and doe not agree, so that  
the one shall haue his rewarde hereafter of God, and the o-  
ther hath his rewarde already of men. Therefore beleue  
not that your accustomed fast of the Church of Rome came  
either from Christ or his Apostles, for neither Christ in his  
Gospell, nor the Apostles in their Epistles doe once com-  
maunde it or affirme it, and therefore we can not allowe it.  
S. Augustine one of the excellentest Doctors, (whose iudge-  
ment I trust you will not refuse) wrytes vpon what dayes  
we ought not to faste, and vpon what dayes wee ought to  
faste, I fynde it not appoynted or lymitted by anye com-  
maundement eyther of our Lorde or of the Apostles. But  
what if Saint Augustine had wylled vs to faste on suche  
dayes as the Pope doeth appoynt, and a thousande other  
learned men moe, yet we are not bounde eyther to beleue  
or follow him or them, vnlesse we finde their sayings agree  
with Gods word, for Gods word must leade them, but they  
may not leade Gods worde. Therefore bicause your Popish  
fast, is not commaunded nor allowed by the holpe Scrip-  
tures, but cleane contrarie to the same, as before is proued,

*Augu. epist.*  
86.



therefore it is superstitious, wicked, and highly displeasing to God, and so of us Christians ought not to be used nor commended, but utterly to be eschewed and contemned, unless it be used for worldly pollicies.

God commaundes vs to refraine swearing every daye, but so; fasting he appointes vs no day: but the Pope commaundes vs to faste certaine dayes, but bids vs not so; beare swearing any daye: yet manye of you regarde the Popes lawe so much, and Gods commaundement so little, that you thinke it a heynous matter to breake the fasting dayes that the Pope hath commaunded: but make it no matter of conscience to sweare every day, which God hath forbydden: therefore keepe the fasting dayes commaunded by our Quene for good order and pollicy, and not for the Popes pleasure, for his holinesse or hypocrisie. Thus you may see howe farre wyde you wander, and all because you will not giue your selues to the hearing and reading of the Scriptures.

Consider further of your holy Romish Religion, which attributes to oyle health of body and soule, and remission of sinnes: which no oyle (but the blood of Christ) can doe. And therefore a most blasphemous doctrine. Thus the oyle is blest, *Fiat domino hac oleum, &c.* O Lorde let this oyle by thy blessing, be made a spirituall oylment to purifie both soule and body. And also this is to be said ouer the sicke: *Per hanc Sanctam unctionem, &c.* By this holy annoynting, thou maist haue remission of thy sinnes. Is not this a precious oyle trowe you whereby we may haue remission of our sinnes: you may see what vertue is in the Popish Priests wordes, that can make such a precious oyle, truly if God had remembred this oyle, he might haue spared Christ his deare sonne from dying. What a horrible and blasphemous doctrine is this that is taught by your Romish Church, S. Thomas de Aquino which may be S. Thomas of Waring in Englishe saith, Some saye; and that not without good reason that a man may obtaine remission of his venial sinnes, (which are

*De consecr.  
olei.*

*Jewel in de-  
fen. Apolog.  
pag. 190.*

not

not deadly sinnes) onely by entring into a Church that is consecrate.

If one had suche a Church, it would neuer lightly be emptye, and it is purposely noted in the glose vpon the Decretalles that veniall sinnes may be remoued eyther by a Pater noster, or by holy water, that it may be so by a Pater noster, which is the Lordes prayer, (so that it be faithfully sayd), I wil not denie, but that the popish Pater noster spoken in Latine of them that vnderstande not what they say, or els that holy water will do it, I will in no wise graunt. Thus the church of Rome hath founde out an other manner and way of forgiveness of sinnes then either Christ or his Apostles euer taught, what a damnable doctrine is this to teach remission of sinnes by such toys and trifles, which can be had by no meanes but by the passion & death of Christ?

May not you thinke that the church of Rome is of a pure doctrine and of a perfect religion, that allowes and ordaines that Belles must be baptized and christened, and allowes Godfathers therefore, and giues them a name, and puts a coate on their backs to keepe them from colde as children haue when they are Christened: truly I haue redde and perused the whole Bible and the new Testament thorowly, and yet I could neuer read in any parte thereof, of the christening of belles. Marry I remember that Christ a little before his Ascention, sayd to his Disciples, all power is giuen to me in Heauen and in earth, go ye therefore & teach all nations baptising them in the name of the Father, the Sonne and the holy Ghost, &c. but then he made no mention of the baptising of Belles, for if he had, the Apostles would haue baptised Belles aswell as the Popes Suffraganes, and then we should eyther haue heard of it in the Actes of the Apostles, or else the Euangelists would haue writtten of it. *Actes and Monuments.* *Math. 28.*

We indifferent Iudges your selues, was there euer such a ridiculous religion (as this your Romish religion), that

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permitte and appointe Welles to be baptised: belike their baptising makes them giue a lowde, a perfect and a true sound: if it be so, then the Wels are better baptised, than many of the Popes preachers & Doctors be: for many of them in the pulpet giue no sounde at all, or else giue a false sounde both in their preaching and writing.

Many of you mislike the putting downe of Abbayes, and wishe they were vp againe, for you thinke the Monkes & Friers were the holiest men in the world, yea and that perfect holinesse can not be well without them, & that God by the was chiefly serued. If the Monkes were so in your time it is maruell, for they were not such in S. Augustines time, & therfore you shall heare how they serued God then. *Wherof S. Augustine writes thus: These Monkes serue not God (saith he) they serue their bellies. And againe he saith, Hypocrisie or vaunting of holinesse is the more dangerous, for that it deceiueth vs vnder the name of Gods seruice. Againe he saith, it deceiueth vs by the deceitfull countenance or Image of holines. And againe touching the Monkes he saith, we can not tell whether they became Monkes for purpose to serue God, or else being weary of their poore & painfull life, were rather desirous to be fedde and clothed doing nothing. Therefore he saith they carrie their hypocrisie about to sale. S. Bernard saith, (which knew something of their holinesse for he was an Abbot) the seruants of Christ serue Antichrist. S. Hierom saith of the, they are loth to be abiects, & in seruile state, for idlenesse they wil not labour: and to beg they are ashamed, for being valiant & lusty people, no man would giue the any thing. Thus y Monkes seruing of God of the ancient writers & Doctors is called plaine Idlenes.*

*If the Monkes were idle in S. Augustines time, I feare they were not very well occupied in our time. One of the Popes proctors of late to make vs beleue that Monkerte was instituted by Christ, (if we may credite his owne tale) saith that the Apostles were Monkes & Christ was the Abbot. If they were so, (but in all the Scriptures they are not named so) they were not like our Abbots & Monkes that are now,*

*Jewel in defe.  
Apol. pa. 557.*

*Copus fol. 284*



now, & that we had of late, for they were an Abbot & Monks without an Abbey, and had neuer an Abbey to dwell in: in those days belike there were good Abbots and good Monks without Abbeyes, but now there be Abbeyes without good Abbots and good Monks.

In the booke called *Opus Tripartitum* it is thus written, Wel neere the whole world crieth out against & is offended for so great a multitude of begging Mōkes & Friers that are entred into the world. Pope Damasus speaking of the order of the that were called *Chorepiscopi*, saith thus, From whence this third order is come, we cannot tell, and the thing that waiteth reason, must needs be taken vp by the rootes. Thus by the Popes owne saying both Monks, Friers, Chānons, Monnes, yea & al the Popes cardinals & their popish priests, their Pastors, Dirges, Wardons, and al the holy religion of the Pope, bicause we know not how it first came in (for by Gods word it was not plāted) & bicause their doctrine of al other is the most foolish, false, & both against reason & truth, therfore it must needs be pluckt vp by the rootes. This is the Popes owne decree, therfore it must needs stand for a law. And, they are Heretikes who once speak against it, (if they be Heretikes who speakes against the Popes doings or sayings). If al the lawes & decrees of the Popes haue made, had bene as true & reasonable as this saying of Pope Damasus, then the Popes law & religion had not bene so repugnant & contrarie to Gods law as it is. Marke further what a Diuillish doctrine your Church of Rome doth allow, & hir doctors to teach, for M. Harding saith, Everlasting life is a rewarde for our deservings, if everlasting life were not a due reward, it were vncerten, for due debte is certen: mercie or fauour is vncertaine. Thus (saith M. Iewell,) they haue drowned the grace of God & the saluation we haue only in Iesus Christ, and haue turned the most comfortable doctrine of the Gospel, into a dungeon of desperatiō. Thus the Popes doctrine saith we may deserue Heauen, but Christ which best of all knewe what wee are hable to deserue, saith, when ye haue done all, (that you can) saie that yee bee vnprofitable seruants;

*Iewel in desc.  
Apo. pag. 559.*

*Iewel in de-  
fens. Apolog.  
Pag. 371.*

seruaunts, and therefore haue deserued nothing, and thus we can not deserue the kingdome of Heauen. If we deserue any thing it is the kingdome of Hell. If we looke to deserue any thing, then we make our selues labourers and hirelings, and so we make our selues not the children of God, for the naturall and louing childe obeyes his Father for loue and not for rewarde, and therefore being laborers, we must haue no more than we deserue, which is nothing, if vnprofitable seruaunts deserue nothing.

*Jewel in dese.*

*Apol. pa. 374*

*Marc. 9.*

*Iob. 9.*

*Esai. 64.*

*Hieron. in*

*Esai. cap. 64.*

*Apoc. 22.*

And Maister Harding saith, that good workes haue their rewarde. They haue so sayth M. Iewel. S. Iohn saith, their workes follow them. And Christ saith, whosoever shall giue a cup of water to drinke for my names sake, bycause you belong to Christ, verely I say vnto you, he shal not lose his rewarde. S. Paule saith, Your workes shall not be in vaine in the Lorde. But bicause, they are rewarde, it is rather of mercie than of dutie. For a dutie is wages, but a rewarde is a gift. For if I send my seruaunt to a noble man with a present, and he giues my seruant a rewarde, it is rather of his goodnesse than of my seruaunts duetie, for hee could aske nothing of him, therefore the rewarde is of his curtesie, and gentlenesse. Iob saith, If a man will dispute with God, he is not hable to aunswere him one for a thousande. And though Iob is called the mosse patient and a verie godly man, yet hee saith, I stoode in doubte and was afraide of all my workes. And againe he saith, although I were perfect yet my Soule shall not knowe it, if I woulde iustifie my selfe, mine owne mouth shall condemne mee. Esay saith, all our righteousness is lyke a fowle stayned clowte. S. Hierome saith, If we behold our owne merites we must be driuen to desperatiō. The Apostle saith, I iudge that the afflictions of this tyme, are not worthie of that glorie that shalbe reuealed vnto vs. Therefore it is the most surest way to take hold on Christs merites, & let our owne go, for God will iustifie vs for Christs sake & merites, not for our owne sakes or good workes. Blessed are they that haue



haue washed there Robes in the bloud of the Lambe, (not in there owne woꝝkes) I will giue (sayth God) the thurstie to drinke of the well of lyfe for nothing, (not foꝝ his owne woꝝkes oꝝ desertes). Origen sayth most trulpy, forasmuch as all men are shut vp and closed vnder sinne, now the saluation of man standeth not in mans merites, but in Gods mercie. And many such like haue the learned fathers wꝛitten, only to beate vs downe from our owne woꝝkes: & to lay hold on Gods mercies and the merites of Chꝛist.

*Apocal. 21.*

S. Bernard wꝛiteth excellently hereof: my merite (sayth he) is the mercie of God: so long as God is not poore of mercie, so long can not I be poore of merite, if his mercies be great, then am I great in merites. This is the whole merite of man, if he put his whole affiance in the Lorde.

*Barnard. in*

*Psal. qui habitat.*

This same is the Protestants Religion, to trust with S. Barnarde, in the merites of Chꝛist and mercies of God: But they of that wicked Romish religion do trust to their owne woꝝkes, foꝝ belyke they are so holy they neede not Chꝛistes merites. Foꝝ they can deserue the kingdomes of Heauen by their owne woꝝkes, which is a most detestable and Diuelish doctrine.

Foꝝ marke this well, all the deēdes and god woꝝkes that you can doe are but woꝝldly woꝝkes, and if you looke to be rewarded foꝝ doing of them, yet a heavenly rewarde is to god foꝝ an earthly woꝝke, and a heavenly wages is to much foꝝ an earthly seruice. It is inough if God gyue you a woꝝldly rewarde foꝝ your woꝝldly woꝝkes: Nay, is your woꝝldly woꝝkes and seruice that you saie you do vnto God, worthis of the earthly giftes and rewardes that God dayly giues you: no I warrant you, if a man might aske you, that saies you may deserue Heauen by your owne merites, what seruice do you oꝝ can you do that God stands neede off: he is a heavenly King and therefore hath heavenly seruants, to wayte vpon him to do his will, and to serue him, who obeie him in al things & offende [him] in nothing, but you are earthly creatures, both vnwoꝝthie & vnable to



## A persuasion

serue such a king, that obeyes him in nothing, and offendes him in all things. Wherefore if you be his seruauntes you are but simple seruantes and serue him but slenderly, and (as Christ calls you) vnprofitable seruants. Yet for all that marke the great goodnesse of God, though we neither obey him nor are able to serue him, yet he bleth vs rather like Sonnes then seruants. Hath he not created vs to his owne likenesse, (that is our soules to the Image of God, and our bodies to the likenesse of Christ) and doth not he giue vs meate dayly to feede vs: clothes to couer vs, & all things on the earth to maintaine & helpe vs: now weigh with your selues what seruice doe wee to God, or are habile to do vnto him, that can deserue al these earthly benefitts that he doth dayly bestowe vpon vs: So, the greatest seruice that wee can do to God, is farre vnworthie of the least benefitt that God hath done to vs, therfore we can not iustly say that we serue God in any point, but rather that God doth serue our turne in euery point. For if we do him any seruice, it is only to serue our owne turne, for whē we pray vnto God, (wherein we say we serue God), do we then serue pleasure or help him in any thing: no, it is to helpe our selues, to pleasure our selues, and to profite our selues. For by our praier to God we craue of him, those things, that we haue neede of and do not proffer him any thing that he stands in neede of. Wherefore though we saie we serue God when we prate, we might more truly say that we serue our selues whē we pray. And thus wheras you claime heauen as a due reward for your seruing of God: it seemes you claime Heauen for seruing your selues, wherein I must needes saie, that you are without all reason or honestie.

For if I should come to my Prince & pray hir humbly vpon my knees that she would giue me a farme to dwel in, and then she of hir goodnesse should graunt me my request: might not I be thought to be most impudent shameles and without all reason, if I should then claime for kneeling to hir for the farme which she gaue me, the inheritance of all

hir

his kingdome: yea and well woorthie, yea and therefore to be quite thrust out of his kingdome. Euen so they that claymes the kingdome of Heauen for their praying and knelyng to God, (for their owne profite and commoditie) are not onely most impudent shamelesse and vnrasonable, but also are well woorthie to be thrust out of the kingdome of Heauen. Now if our wooldly seruing of God (if we do serue him) cannot deserue the wooldly benefites that hee doth dayly bestowe vpon vs: then our wooldly seruing of him can by no meanes deserue the kingdome of Heauen, the toyces wherof are without comparison, and euerlasting.

If a King by chaunce let his glorie fall out of a window should he that takes it by thinke that he hath deserued therefore, that the King should make him heyre of his crowne and kingdome: every one might thinke that he were to lawlesse, presumptuous, and to deere a seruant that would clayme such a great gift, for such a small seruice, a worse rewarde might serue well enough, many would be content to do a great deale more for a great deale lesse. Nowe if this wooldly rewarde is a great deale to much for such a seruice wherof the King stande neede, then the euerlasting kingdome of Heauen is a wonderfull deale to much for our wooldly woorkes wherof God stands no neede, (nay which perhappes he mislikes).

Therefore reuoke this Diuelish doctrine of the Romishe Church, whiche teacheth you that you may deserue the kingdome of Heauen by your owne woorkes and merites, for (as it is sufficiently proued befoze) our owne merites deserues the kingdome of Hell, and Christs merites onely deserues for vs the kingdome of Heauen. And bragge not of your vayne and sinfull woorkes, for the better you esteeme them, the worse doth God lyke them: and do what you can for your life, yet thinke your selues vnprofitable seruauntes. For the more you thinke you deserue at Gods hande: the lesse I am sure you shall haue at his hande.

## A perswasion

Luke. 18.

The proude Pharisey and the humble and repentant Publicane may be a sufficient example to you, for the proude presumptuous Pharisey thought he had deserued much of God for his woꝝkes : but the humble Publican thought he deserued Gods wꝛath for his sinnes. Now whiche of these two got moꝛe at Gods hands, and was the better esteemed of God : forsoth the Pharisey that boasted & bragged of his good woꝝkes, displeased God and went away vniustified : And the humble Publicane that disabled his owne woꝝkes and trusted not to them, pleased God, and went awayne pardoned. So that in any wise refuse your owne merites and trust to the mercie of God and the merites of Christ : for if your woꝝkes be no better than the woꝝkes of the holy Popes of Rome before mentioned (that teaches you to haue such confidence in your woꝝkes) they are moꝛe like to bring you to Hell than to Heauen.

Now marke further what a prettie toy the Pope hath deuised, (which is his painefull purgatorie) to pick our purses withal, marueling that you can beleue that there is any such place. The Scriptures in diuers and sundrie places make mention both of heauen & hell, but not one woꝛde at all of Purgatorie, & therefore I am out of doubt there is no such place, for if there were, eyther Moses, the Prophets, Christ, or his Apostles would haue spoken something of it, therefore beleue not that the Pope and his Doctors doe saie true in this thing, that haue lied to you in so many other thinges. For it is onely inuented to seare vs withal, whereby to emptie soles purses to fill the Popes coffers.

But if there were such a place, then it shewes that the Pope is a conetous and mercilesse Tyrant, that will do nothing for pittie but all for pence, for the rich for money shal soone beride out, but the poꝛe that wante money or friends must tarrie there stil, One sayth, The Soules being in Purgatorie, are ynder the Popes iurisdiction, & the Pope might if he would auoide all Purgatorie.

Iohan. Angelus.

Truely



Cruely in this it seemes that the Pope is not halfe so mercifull as Christ was, that will suffer the poore soules to lie byopling and roasting in the fire of Purgatorie, & might with one worde of his mouth or a bull of leade, rydde them out of their paines and prison. But belike the Popes thinke it needes not, bicause they knowe there is no such place: the Pope would scarce doe so much for vs if he could, as Christ did, that came out of Heauen to Earth and suffered death, to ridde vs out of hell, that will not release the soules out of Purgatorie with speaking one worde, and needes not once go out of his chaire.

Well though the Popes doe tell vs that there is such a painefull Purgatorie, yet they are not agreed among them selues of the manner of the place, nor of the paynes. For Sir Thomas Moore said that there is no water in Purgatorie, *Iewel in de-* no not one drop, which he would proue by the wordes of *sen. Apolog.* the Prophet Zacharie, which are these, thou hast deliuered *pag. 357.* thy prisoners out of the dongeon wherein there is no water, but Doctor Fysher the Bishopp of *Rockester* sayth there is good store of water, and that he proueth by the Prophet Dauid. We haue passed through fire and water, & thou hast brought vs forth into a place of refreshing.

Albertus and the Bishop of *Rockester* say, that the executioners and ministers of Purgatorie are holy Angels. But Sir Thomas Moore saith, out of doubt they be no Angels but very Diuels. But may not one come after these two learned men, and proue that there is neither fire nor water in the Popes Purgatorie: forasmuch as the Scriptures doe not certifie vs of any such Purgatorie, therfore I am sure there is no such Purgatorie: and if there be no Purgatorie, then I am sure there is neyther fire nor water in Purgatorie: and as there is neither fire nor water there, so neither Angels nor Diuels are executioners or ministers there.

It is a verie strange matter that these wise learned and graue men should be so blinde, as to apply hell from which Christ hath deliuered vs, (whereof the Prophet Zacharie

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ment,) to the Popes Purgatorie, wherof neither he nor any other of the Prophets dyd euer heare. But God when and where it pleaseth him doth blinde the eyes of the mightie & wise of this worlde, that they may not vnderstande the veritie, and againe doth open the eyes of the simple that they may see the truth I beseech God to open your eyes to see the truth, whereby you may shun all falsshood and lyes.

1. Tim. 4.

Marke further what a marvellous mischiese the Diuell hath brought into the Churche of Rome, which is the disannulling of the marriage of Priests, (although many of you thinke it is a necessarie and a godly lawe,) but howe godly so euer it is, Saint Paule calles the forbydding of marriage the doctrine of Diuelles, for thus he sayeth, The Spirite speaketh euidently, that in the latter tymes, some shall departe from the fayth, and shall giue heede to Spirites of errour, and diuelish doctrine of them which speake falsely through hypocrisie, and haue their consciences marked with an hotte yrone forbydding to marrie and commaunding to absteyne from meates which God hath created to be receiued with giuing thanks, of them which beleeue and knowe the truth.

1. Tim. 3.

Doth not Saint Paule poynt oute the Popes doyngs here as plainely as thonghe he had vttered him by name? for in what Religion in the worlde, but his, is marriage and eating of meates forbydden? And as this texte doeth touche the Popes wicked and superstitious fasting, which before is disprooued, euen so it doth touche his forbydding of marriage, which is an abhominable and detestable doctrine as hereafter shall bee proued. For whereas the Popes lawe is that Bishoppes, and Priestes maye not marrye: Gods lawe doeth permitte and allowe them to marrye, for Saint Paule sayeth that a Bishoppe must be faultlesse, and the husbände of one wyfe, likewyse (sayeth he) muste the Deacons bee honest not double tounge, &c. Euen so must their wyues be honest, not euil speakers, but sober and faithfull in all things, let the Deacons bee the husbandes of one wyfe,

wyfe, and suche as rule their Children well, and their owne  
householdes, &c.

Thus Saint Paule doeth allowe that the Bishops and  
the other Ministers of the Church should be married  
and haue wyues: but the Popes doctrine is that neyther  
Bishop nor Priest (whiche are Ministers of this Church)  
shall be married, and therefore the Popes doctrine here-  
in is the doctrine of the Diuels, as S. Paule termeth it.

It is euident that Aaron and the Priests of the olde  
lawe before Christ were married, then why should not our  
Bishoppes, Priests, and Ministers of the newe lawe, that  
are after Christ be married, especially not forbidden but  
allowed by the Scriptures? And that you maye perceiue  
that Christ allowed and lyked well of the Preachers and  
ministers of his Church, though they were married, hee  
chose married men to be his Apostles.

For Ignatius that was Scholler to Saint Iohn the E-  
uangelist, sayth, That Peter & other the Apostles of Christ *Iewel in de-*  
were married men. And Saint Ambrose sayth, that all the *fen. Apolog.*  
Apostles had wyues onely Iohn and Paule excepted, yet pag. 106.  
Origen sayth by report of other his auncestours, that Saint  
Paul and his wyfe were called to the fayth both at one time,  
of which wyfe (as he sayeth) he writeth thus in his Epistle to  
the Phillipians, I beseeche thee faithfull yokefellowe, helpe  
these women that haue laboured with mee in the Gospell.  
And moztouer Clemens Alexandrinus, Eusebius & Ignatius, *Ignatius ad*  
that sawe Christ after his Resurrection, and was in compa- *Philadel-*  
nie with the Apostles say in plain words that he had a wife. *phien.*

But perhaps some of you will say, (as you haue sayd,)  
what though some of the Apostles were married, yet they  
used not the companie of their wyues after they were Apo-  
stles, but did forsake them: when you haue proued that, wee  
will credite you the better: but untill then we will not be-  
leue you. But as it is sufficiently proued they were married,  
so can you neuer proue, y after they were Apostles they did  
utterly forsake their wyues, & after neuer used their company.

You



## A persuasion

You thinke belike, bicause S. Peter hath not told you that he kept his wife still and vsed hir companie : that therefore he did forsake his wife. This is no sufficient p<sup>ro</sup>ofe, that he vsed not hir companie : for euerie one that keepe companie with their wiues, doe not vse to tell abroade that they lye with their wiues, and so S. Peter might keepe his wife, and vse hir companie sometimes, though he neuer tolde it abroad o<sup>r</sup> wrote of it in his Epistles.

*Mark. 10.*

I thinke that Saint Peter (whom you take to be one of Ch<sup>rist</sup>s chiefe Apostles,) did not breake Ch<sup>rist</sup>s his maisters decre<sup>e</sup>, so soone after Ch<sup>rist</sup> had made him his Disciple. For Ch<sup>rist</sup> saith, For this cause shall a man leaue his father and mother and sticke to his wife, and so they are nowe not twaine but one fleshe. Therefore what God hath coupled let no man separate. And thus seeing Peter was a man, by Ch<sup>rist</sup>s doctrine, he ought not to separate himselfe from his wife.

*Mat. 5.*

And againe Ch<sup>rist</sup> saith, Whosoever putteth away his wife, (except it be for fornication,) causeth hir to playe the harlot. So that by this it must needes fall out, that eyther Peter did exp<sup>re</sup>ssely against his maisters doctrine, (and so was a false seruant to Ch<sup>rist</sup>, in forsaking his wife,) o<sup>r</sup> else his wife playde the harlot for that he put hir awaye, o<sup>r</sup> else he kept his wife still and did not forsake hir. But bicause I am sure you will not say that Peter was a false seruant to his maister, in breaking of his doctrine, and for that you ca<sup>n</sup> not p<sup>ro</sup>ue that she was an harlot : then it must needes be, that he did not forsake hir, but kept hir still as his wife, and so likewise all the rest of the Apostles that were named did not forsake their wyues : if they folloved the doctrine of their maister Ch<sup>rist</sup>.

But suppose that none of the Apostles had bene married, should that be sufficient to bind al Bishops, Ministers and Priestes from marriage : Then I may aswell say, bicause none of the Apostles were Cookes, therefore no Bishoppes, Priestes, o<sup>r</sup> ministers ought to play the Cookes, o<sup>r</sup> in time  
of

of necessitie dresse their own dinners.

Christ's Apostles did not ride in their iourneys that euer I heard, (so; their maister Christe did ride but once in all his life) shall the Bishops, Priests, and ministers therfore neuer ride? The Pope and his Prelates would not lyke that.

Christ's Apostles neuer kept any Grammer scholes, that Priests and ministers therfore neuer teache children grammer or the latine tonge that wer not meete, Therfore Bishops Priests and ministers are not bounde to refuse that which Christ forbad them to do. And thus though the Apostles had not bene married as the mooste of them were, yet that were not a sufficiēt cause to make all Bishoppes, Priests, and Ministers liue vnmarried.

Marke how Saint Chrysostome extols marriage. Excuse not thy selfe (saith he) by thy marriage, thy Lord was at the marrying feast, and honored marriage with his presence, & yet dost thou blame marriage? And sayst thou that mariage is a hinderaunce to godlinesse? I tel the mariage is no hinderance to godlinesse. Wilt thou know that it hindereth not to haue wife and children? had not Moses wife and children? Behold Peter a pillar of the Church: he had a wife, therefore finde no fault with marriage. And also the said Chrysostome writing vpon Esay saith, who speaketh these words, Esaye the beholder of the celestial Seraphins, who notwithstanding that he had companie with his wife, yet he quenched not the grace of God, and moreouer Esay had a sonne and a wife that thou mayst vnderstand that marriage is not euill, but that fornication is euil. Saint Augustine saith, most holy Samuel begat children, and yet nothing abated the merits of righteousnesse. Zacharias the Priest a iuste man, in his olde age begat a childe (Iohn Baptist.) Wherefore then is that thing accused that is proued to do no maner of harme.

Thus you may see that marriage is much commended of these learned & godly Doctours, of the prophets & Priests, and of the Apostles, Tertullian was a married Priest, Spi-

*Chrysostom.  
contr. In deos  
tom. 3 Pa. 363  
Iewel in defe.  
Apol. pa. 227.*

*Augu. quest.  
noni & Luter  
lectam. 127.*

*Jewel in defe.  
Apol. pa. 227.*

ridion the Bishop of Cyprus was married and had children; S. Hilarie the Bishop of Poyters had a wyfe and lived with hir. Gregory S. Basiles brother the Bishoppe of Nyfa, and Gregory Nazianzum father to Gregory Nazianzene, and Prosper the Bishop of Rhegium, were married, with many other. Now if Moyses and his brother Aaron and the other priestes of the olde lawe, & also the holy prophetes of God, and the Apostels of Christ, and many holy Fathers, Bishops, and priestes since of the newe lawe, haue bene married, and haue esteemed and allowed it, and also proued that it is lawfull, and not hurtfull for them in their godlye living: Then why is it not lawfull for our Bishops, priestes and ministers, now to marry as well as they. And why shoulde it hinder the godly living of vs more than the godly living of them.

But Pope Hyldebrand whose holy and vertuous doings is before something set forth, did first of all establish, as is before sayd, the lawe for dissanulling Priestes marryages, therby to make them his chaste Chaplaines, about five hundred years ago, which the other Popes haue allowed and defended euer since; more to get monye, than to make them live chastly, and more to seeme godly, than truely to live vertuously, which diuinely lawe both shewe whose disciple he was that denised it, whose Children they were that procured it, whose Chaplaines they were that established it, and whose Prelates they were that did practise it.

Therefore y Pope by the meanes of y Diuel (for Pope Hyldebrand was a conuincer of Diuels that first established it) hath put downe the marriage of Bishops and Priests, that they may get mony to lycence them to keepe Harlots, knowing they are not able to live chaste.

Marke how God & the Pope do agree. God forbids whoredom & allows marriage; but the Pope forbids marriage and allows whoredome, clean contrary to God. God appoynteth marriage as a remedy against whoredom, the Pope taketh away that remedy because he would haue whoredome.

God



God sayes thou shalt not steale, but he allowes worke and labour. But if the Princes should make a lawe that none of their subiects should labour or worke: (which is the chiefe remedie against theft) as the Pope hath made a lawe that no Priests shal marry, (which is the best remedie against whoredome) then the most of their subiects would become thieues: as the most of the Popes Priests become whores keepers. For put down labour & set by theft. Euen so bring away marriage and bring in whoredome.

There are a great sorte in *England* at this present y line honestly with their wines: but if they were al vnmarried, and might not marry, do you thinke that they al then wold line chaste? no I warraunt you. Euen so though a greatesort of Bishops, Preachers, and ministers line godly and honestly now hauing wines: yet al Bishops, Preachers, & ministers wold not line godly and chastly without wines. Nay there are some of them fornicators hauing wines: then think you they wold line chaste if they had no wines? I thinke, not. If one woman be not ynow, then no woman would be to fewe: if they can not be content with one, they would scantly be content with none: yet you wil scantly beleue whatsoeuer is proued or sayd.

But if the Quenes maiestie (to please you and displease God) should cause all Priests and Ministers vnder hir to put away their wines, and commaunde them to line chaste, do you thinke they woulde line chastly? yea y they woulde, as poore men commaunded not to labour, would line truely, and not steale.

You maye as well learne the chastitie of vnmarried Priests, by the Popes Priests of *Italie, Rome, France, Spayne*, & of them that were late in Qu. Maries time, which liued & line vnder their holpe and chaste Popes lawes, as to haue our Bishoppes and Ministers and Preachers to putte away their wines, for if they line and liued chastlye wythout wyues, then ours woulde line chastly without wines.

Aa. y.

But

## A perswasion

But for as muche as we see and knowe that they liued and do liue most abhominably and wickedly, (counting it no sinne) and haue license of the Pope, freely to vse the same. Therfore (as Gods word doth allow) our Bishops Priests and ministers haue their lawfull wiues, to auoyde wickednesse and whoredome.

But some of you haue a deepe and greate worldly reason that the marrying of our preachers and ministers will fill all the realme full of beggers: surely if that were true, it woulde haue bene spied once in two and twentie yeares, if you see so muche, you see more than manye that are as wise and as well sighted as you. I maruel why you haue not spied as wel, that if poore labouring men, blind men, and lame men yea and beggers be marryed, that they will likewise fill y<sup>e</sup> Realm with beggers: but if you allow poore mē to marry y<sup>e</sup> haue no liuing at al, but only by thresing, hedging, ditching, and suche like, (where diuerse of them are not worth fortie shillings in all the worlde,) yea and beggers that liue only of almes, then I thinke y<sup>e</sup> Quēns maiestie may as wel allow, the B. Deanes, Archdeacons, Doctours, Parsons, Vicars & Curats to marry: wherof diuerse haue Lords livings, many of them great livings, yea and the worst of them yearely livings, who are more able to bring vp their children in learning hereafter to get their livings, and more likelie to leaue their wiues and children more goods and substance, than these poore men that in their life haue little or nothing, and at their deaths leaues their wiues and children as good as nothing. Therfore that the marrying of Preachers and ministers will fill this Realme full of beggers, is but a bare beggerly excuse.

But if one shoulde aske you howe manye of their children you haue scene goe a begging, I thinke you woulde either holde your peace, or else say that you haue scene but a few.

And

And though many of the Papistical Priestesses, have bin, and are great fornicators, yet they woulde seeme to be holy husbandes (and so they had neede,) for they make vs beleue they haue a holy wife, for they saye that oure Lady (as they call hir) is their wife.

They may wel take hir for their wife, but surely she doth not take suche fornicators for hir husbands. Truly I muse that she, when she was liuing here on earth, hadde but one husband, which was both godly and chaste: and now being dead and in Heauen, to haue such a rabble of husbands that are so vitious and wicked: therefore it is not like, that she that woulde haue but one honest husbande when she was a liue, wil haue so manye naughtye husbandes when she is dead.

If the marriage of Priestesses be so euill, as many of you woulde make it, then the Priests children can not be good, and so, if any Popes were Priests sonnes, then these Popes must needes be euil. When al these Popes that follow were nought, for they were Priestesses sonnes. For Pope Siluerius, Pope *Deus dedit*, Pope Adrianus 2. Pope Iohn 15. Pope Felix 3. Pope Hosius: Pope Agapetus: Pope Gelasius: Pope Bonifacius: Pope Iohn 10. Pope Theodorus, and many others ther are found, That being Priests sonnes, ruled the Sea of Rome. Nowe, if Priestesses maye be fathers to Popes, then Priests may be fathers to poore men: And if Priestesses maye beget them that rule Emperoures and Kings, then Priests maye begette them that Emperoures and Kings maye rule.

And for that it appeareth by the writings of the learned Doctors and fathers that Priestesses marriage was honorable and lawfull in the Primitive Church and long after, I will likewise let you vnderstande, that the auncient Popes and Bishops haue bothe allowed it, and confirmed by their Canons. For Pope Leo saith, Lette him be consecrated a Bishop, of whome it may wel appeare, that eyther hee is, or hath bin the husband of one wife. Yet Pope Hyldebrand

Aa. iij.

that



that came after him, comaundes, that Bishops and Priests shall haue no wiues. Here is one Pope againste an other, one of them muste needes be wrong. Therefore, whether shall we truste to Pope Leo that agrees with Saint Paule, whiche saith, Let a Bishoppe be the husbände of one wife: or to Pope Hildebrand, that (according to the Diuels doctrine) hath commaunded, that a Bishoppe muste haue no wife, (but that for money he may haue as many whores as he wil, yea, and without mony, if he can play priuily.) And it is written in the Cannons, commonlye called the Apostles Cannons, Let not eyther Byshoppe, or Priest, or Deacon, put away his wife, vnder colour of Religion, or if hee so doe, let him be put from the communion (of the faithfull) and if he so continue, let him bee vtterly deposed from hys office: But nowe the Pope hath an other Canon (though it be neither so ancient nor so good) that whatsoeuer Bishop or Priest wil not put away his wife, or hath a wife, shall be put out of his office. Thus you maye see, that S. Paule and the Pope, & the Apostles Cannons, & the popes Cannons, and the former Popes, & the latter Popes agree as wel together, as God & the Diuel, light and darknes, & truth & falsshode.

*Jewel in de-  
fen. apol. 561.*

Saint Paule (saith Maister Jewel) did write to the married people in Rome saying: You are not in the fleshe but in the spirite, they were married, and liued in the lawes of marriage: Yet Saint Paule saith, They were not in the fleshe but in the spirite: Saint Aug. saith, The bodies of married people, keeping faith both to themselves and to the Lorde, are cleane and holy: Chrysost. saith, It is the honest chastitie & temperance that is betwene man and wife: S. Paule calleth Holynesse. And againe, Marriage is voide of faulte and is no hindraunce to Vertue. If S. Paule & these holy Doctors & writers were aliue now, they would say there were more holynesse in mens marriage, than in Priests chastity.

*Jewel in de-  
fen. Apolog.  
Pag. 564.*

Chrysost. saith, Abundance of riches doth hardly bring a man into the kingdome of heauen, yet often times manye ryche men haue entred into it, so also dothe Marriage. As Mar-

riage

riage hindreth, so doth Riches: and no more the one thā the other. Christ calleth riches Thornes and Brambles, I doe not remember that euer of marriage he saide the like: yet the Pope restrayneth his Priestes onely from marriage, and alloweth them benefices, Prebends, Abbeyes, Bishoppricks vpon Bishoppricks, with money and treasure, as much as they like, and thinks it no hinderance to perfecte life. Christe forbade the Apostles money in their purses, but not Marriage: but the Pope forbids his Prelates marriage but not money. Thus, whatsoeuer we can saye or doe, the Pope wil needes be contrary to Christe.

And now, for y<sup>e</sup> Priestes marriage is authoized by God, allowed by Christ, vsed of the Apostles, commended of the Doctors, and confirmed by the Popes, then why should you so muche discommend it or speake against it. Perhaps you wil say, that Priestes haue made a vowe to liue vnmarrped: if they did liue chaste by being vnmarrped, I would saye they did wel, but if they commit fornication by their being vnmarrped, I must say they doe euill. But I pray you, who required this vow at their hand? where did euer God commaunde them, or Christe procure them, or the Apostles perswade them? Now seeing they make this their vowe without Gods warrant, therefore their vowe is bothe vaine & wicked (as so ought not to be kept.) Iephtha the Judge of the *Indg. 11.* *Israelites* made a vow, that if he got the victorie, he would kil and sacrifice the first thing that mette him after he came home, whereby he killed his owne daughter, who did mette him firste of all other. Herode vowed vnadvisedly, that hee would giue his daughter whatsoeuer he asked: whereby *Math. 14.* *S.* John Baptist losse his head. And the Jewes made a vow to kil Saint Paule. It is noted by Gratian in the Decrees, that Hubaldus made a vow, That hee would neuer helpe his *Jewel in dese.* *Apolog. 213.* owne mother or brethren, were their neede neuer so greate, but as they that make euill vowes, oughte not to keepe them, so they that make godly vowes advisedly, ought not to bzeake them: but if the vowe seme neuer so

godly

godly, and the maker thereof, is not fully able to perfozme it, let him then rather bzeake it to goodnesse, than to keepe it in euilnesse. All Priestes that made this bowe to lyue vnmarrped, did make it for a shewe to liue chaste. But howe chastely did they liue? or howe were many of them able to liue chaste? for sothe they liued as chastely, as their Popes that caused them to make it, the Popes pond found ful of childzens sculles shewes how chastely they and their Chaplaines liued. Therefore, for one to make a bowe that knowes he is not able to keepe it, is mære follie, or else to commit sinne by the keeping it, is abhominable and wicked.

What a sonde thing is it, that a lame man (that is not able to go a mile a day) should make a bowe to go to Ierusalem in a moneth, and to come home in an other? euen so what a madnesse is it for Priestes and ministers of the Church, to make a bowe to liue vnmarrped al their liues, that can not be without a woman a moneth: therfore it is a wicked thing for Priests to bowe Chastitie, and can not liue chastely. A bowe of Chastitie without keeping of Chastitie, pleaseth God as wel, as the Pope doth in naming himselfe Christes Vicar, being notwithstanding, the Diuels Deputie. Saint Hierome saith, *Quid prodest pudicitia corporis animo constuprato*: What profiteth the chastitie of the body, if the minde be vnchaste: Nowe, if they be vnchaste before God (as they are inderde) that haue vnchaste mindes, though they touche not a woman: then howe chaste are the Popes Priestes that bowe to liue chaste, and yet are common fornicators? (for they make the bowe of custome, not for chastitie.) And as they make the bowe commonly, so they bzeake the bowe commonly. But truly it stands with reason, that if a Priest may bzeake his bowe in taking a whore, then he may bzeake his bowe in taking a wife.

*Actes and  
Monuments.  
Pag. 393.*

*Hieron. in  
Hierem. lib. 2  
cap. 7.*

*Cyprian de  
singul. clerico.*

Saint Cyprian saith, *Pecius est quam mechari, continentiam ducere criminiosam*: To lyue vnchastely vnder the coulour



of chaste life, (as the spirituall Chaplaines of the Popes doe) is worse than aduourtie.

And though you would thinke that the forbidding of Priestes marriages was established to make the Priestes liue more godly and religiously, and the Priestes bowes to be made only to make them liue chastely, you shal see now by this that followeth, whether they were appointed, and dayly performed for that purpose, or not.

After that most pestilent Pope Hyndebrande hadde by crueltie & tyranny quite abolished the mariage of Priests, Auentin. wrote, That the many godly lerned men forsooke the ministerie, and also that false Prophets, false Apostles, and false Priestes sprang vpp, whiche vnder a counterfeit religion deceived the people. The moste part of them vnder the honest name of Chastitie, commit whoredome, aduourtry, incest, and that commonly, and without punishment.

*Auentin. in Heldebrando*

The Popes chaste liuing maye shewe vs their Chaplaines chastitie, for, such Maister, such man, such Soueraigne, such subiects, & such scholemaister, such Scholler. One Robert Holcote both set out the Priests in his time in theyr colours for their chastitie, saying: The Priests of our tyme by their lecherie are like the sprites called *Incubi*, the Priests of Priapus or Belphegor, and the Angels of the pit of Hel. The Priests wicked liuings for want of wiues made Pope Pius say thus: Perhappes it were not worst that many Priestes were marryed, for many might be saued in marryed Priestthoode, whyche nowe in bare Priestthoode are condemned. If the Popes themselues speake againste the single life of Priests, and spy the mischief that commeth of it, and thinke it good for Priestes to haue wiues, then you that fauor the Popes me thinke oughte not to maintayne their single life, or thinke it necessary, that oure spiritualtie shoulde putte awaye their wiues. Thus you maye perceiue their lacke of wiues, and their holy bowes made them rather liue vitiouly than vertuously.

*Enens Sil. uius de Conf. Basil. lib. 2.*

*Iewel in def. Apologie. 41.*

If I shoulde write at the sayings of godly and learned

men,

men,

## A perswasion

*Jewel in de-  
fen. Apolog.  
pag. 413.*

men, that haue thus writte against their bowed chastitie & vnchast liues: I shold rather make a great bible than a little booke. S. Aug. saith, although you haue no wiues, yet is it not lawful for you to haue cōcubines, whom ye may after putte frō you. So y<sup>e</sup> by S. Aug. it appērs y<sup>e</sup> a wife & a concubine is not al one: though M. Harding (a defender of Priests concubines) saith that a concubine is taken for a wife, and she is a true wife before God, though one kepe hir and lye with hir before they be married. But I may answer M. Hard. thus. Suppose that a Concubine is taken for a wife (as it is not) where a man keepeth a woman y<sup>e</sup> after he intendes to marry: yet the popish Priests can not cal their cōcubines wiues in this sense. For what Prelate or Priest of the Romishe Church keeps a concubine to the intent to marrie hir afterward: therfore if a cōcubine might signifie a wife to him y<sup>e</sup> keeps hir & marries hir afterward: yet a Concubine must needs be a harlot to Priestes, that neuer marrie hir, nor meane to marrie hir. But the texte shewes plainly that a wife and a Concubine are two seuerall things: as appeareth by S. Augustines words befoze recited. And as the text shewes whereof M. Harding writes, which is, he that hath not a wife, but in steede of a wife hath a Concubine, let him not be put from the Communion (this lawe giues no libertie at all to sinne.) Therefore M. Harding (as M. Jewell sayth) is fowlie deceyued, or meanes fowlie to deceyue o-ther, that sayth a wife and a concubine is all one, for hereby it appeares they are two seuerall things. If a Concubine be a lawfull wife, then a lawfull wife is aswell a Concubine, and if a Concubine and a wife be bothe one, why doth the Pope allowe a Priest to keepe a Concubine, and so straightly forbid him to haue a wife? Also in the Popes decrees, it is lawfull for a Christian man to haue only one woman, either his wife, or in steede of a wife his Concubine, (but first by the way this is a godly law) here a cōcubine is not a wife (saith M. Jewell) but a woman in steede of a wife. And the Rubrike vpon the 34. distinction, Is thus: It is lawfull for him that

*Distinct. 34.  
Christiano.*

*Distinct. 34.  
It qui.*



that hath no wife, instead of hir to haue a Concubine (here is good stuffe) And what is a Concubine but a harlot? For S. Aug. saith, Some man wil say, that the woman that I keepe is not my Harlot, she is my Concubine: whereto S. Aug. answered thus: Wel, wel, whether thou wilt or wilt not, shee that sleepeth with thee besides thy wife, is thy harlot. Thus Maister Harding would proue, that a Concubine is a good honest woman, because belike they are Priests Lemans, but the Scriptures & S. Aug. accompt them plaine harlots.

May you not now perceiue, that the Popes law is a pure and holy law, that allowes Priests to haue harlots, & forbids them to haue wiues: nay punisheth them and burneth them for Heretikes that haue wiues.

I maye say, that you are not so wise, as I would haue you, if you forsake the Gospel of Christ, and follow stil that Romish Church that allowes laws to maintain whoredom.

As it doth partly appeare before, that these Popes re-  
fraine Priests from Marriage not to liue in Chastitie,  
but in whoredome and aduoutrie, so shall you vnderstande  
the same moze plainely by this that followeth, therefore  
marke it wel, For fornication no man ought to be deposed, *Iewel in defe.*  
vnlesse he continue in the same: whereupon they haue made *Apol. pa. 418*  
this fauourable glose for their chaste Priests, Now adayes  
no man may be deposed for fornication. Is not this a good  
glose for the cherishing of Chastitie: yes I trowe. Panormitane saith, The lawes of men ought to bee altered according to the change of times: (for, though before tyme when the Church of Rome followed Christe, Priests are deposed for fornication, yet now because the times were changed, the iudgement of the Church of Rome is changed,) therefore now adayes Panormitane telleth vs an other tale, and saith, That for simple fornication no Priest is deposed from his benefice.

Likewise it is noted vpon the Decrees thus, It is commonly said, that for simple fornication no Priest ought to be de- *Iewel in de-*  
priued, for that fewe Priests are found without that fault: *fen. Apo.*  
*pag. 418*



yea, but why did you take away marriage from the, & wold haue made them be without that fault, and therfore by that saying, the wordes that I spake befoze are verified, which were, **D**ieue away Marriage, and bring in **U**nhordome.

*In eadē pag.*

But they that committed fornication or aduoutrie **Pa**ster Harding saith, Saint Siluester made a brydle for them, which was: They shoulde suffer ten yeres penauce, which to our newe Cleargie (saith he) woulde seeme very strait, yea, but as they vse the matter, it is nowe slacke ynough, for it is so qualified with such a glose, that the offender may release all that fenne peares penauce for the giuing of a peny. Therefore the Popes chaffe Priests (hauing thys libertie, and so easily to be released) will make harde thiste but they wil giue that peny. Further, & Popes law is, that no man now a dayes, ought to be depriued for fornication, and that because oure bodies are frayer than they were wont to be. So the Priests bodies bothe in the olde law and in the newe lawe, long befoze your tyme, woulde haue bin fraile as wel as yours, if they could not haue bin suffered to haue wines. Therefore why do you not take the remedie that God hath appointed: that is, to marry, where by poure bodies woulde not be so fraile as they are.

*Distinct. 82.  
Presbitor in  
glosa.*

*Jewel in desc.  
Apol. pa. 419.*

Ocho in his Constitution Legantine saith: Let Priestes put away their Concubines within a moneths respite, and afterwarde to holde neither them nor any other in any wise whiche the glose very fauourably expoundeth for the spirituall ease of the Priests, (they may not afterwarde holde neither the same Concubines nor any other) which wordes you must thus vnderstand, That by the space of a whole moneth together he may not hold them. And thus by this kind of glosing, & Priests are safe ynough fro being punished by this lawe: for the Diuel were on them, if they shoulde lye with their harlots a whole moneth together. And thus, thoughe some of their lawes be strait, the gloses of their lawes haue made them easie ynough. Many suche liscenciuous lawes are made in fauouring of the Priests fornication.

*Polwe*

**Now** I pray you iudge rightly and without partiality whether Gospellers or the Papists giue more carnal libertie or occasion to sinne. A man maye loke al Gods lawe throughe, ere he finde one such fauourable clause for fornicators, as the Pope hath made manye for his fornicatyng Priestes.

**Maister Harding sayeth**, If the Bishop winke and dissemble, and beare with the wickednesse of the Priest in this behalfe, that then he himselfe ought to be punished by suspension from his office. **Whom Maister Jewel answereth as followeth**. This maister Harding is Canon of your own making, for other authoritie yee alleage none. But howe may it seeme likely that yee punish so cruelly your Bishops for fauourable dealing herein, seeing your high and all only Bishop and the Bishop of all Bishops, is so wel content vpon agreement for money, to licence both Bishops and Priestes, to keepe Concubines. If yee mistrust the trueth hereof, beside your common practise as you know, your owne Pope Gregorie himselfe will soone tell you, touching aduoutrye and other small faults: (**Here the Pope makes aduoutrye but a slender or small sinne**) The Bishop after penance done may dispece with a Priest. Likewise again it is noted in your glose, with Priestes hauing sundry Concubines, the Byshop may dispence that they maye neuerthelesse do their office. **Thus fornicating Priestes are good ynoughe to save the Popes Masse and seruice, for such holpe seruice such holpe Priestes**. And in the sayd former glose (sayth Maister Jewel) you shall finde another speciall note, well worthy to bee written in the Popes Gallerie in letters of gold. **And this is it that followeth**: Marke wel that he that keepeth sundry Concubines is not thereby made Irregular. (**Which is, that he hath not broken his order of Priesthode, but is as good as holy and vertuous a Priest, as though he kept no Concubines, or played not the fornicator.**) Is not this a trim glose that can glose that fornicating Priestes are right and perfit Priestes. I wil not saye but that they are righte and

*Extra de  
Iudicijs ca. 4.  
5. de adulter.*



fit Priestes for the Pope and the Diuell, but they are not meete and perfect Priests for God and Christ. If Priestes that keepe neuer so manye Harlots be righte and perfecte Priestes, then it were a hard worlde that the Pope should lacke Priests.

*Jewel defens.  
Apol. Pa. 420*

But now see how their own gloses disclose their kna-  
uerie. Thus it is: Marke wel (sayth the glose) here is a mar-  
uëllous straunge reckning. The Bishop dispenceth with him  
that offendeth (hauing sundrye Concubines) but with him  
that offendeth not, hauing married two wiues, (yea or but  
one wife) he dispenceth not. (Therefore he shal be Christs  
Wickar no longer, but the Wickar of the Diuel.) And fur-  
ther he sayth, Here lecherie hath more libertie thā chastitie.

If they had made no falsen nor worsen gloses than this,  
their gloses then would be haue bene more true and godlye  
than they are.

Again in the decrees it is thus writtē, Whatsoeuer wo-  
man haue such companie with Priests, let them be remoued  
by the Bishop and solde, and made slaues. Vnto this law be-  
ing in it selfe ouer rigorous, the glose addeth this fauourable  
construction: let them be sold and made slaues. This is true  
if the Priests marry with them as with their wiues. Other-  
wise I graunt not that for simple fornication they maye bee  
sold.

By this godly glosing marriage is double fornication.  
And here they punish the married and sell them for slaues,  
and suffer the fornicators to be in quiet and reste: what a  
heauenly interpretation of the Popes decrees is this: you  
shal not finde such a glorious glose in the whole Byble.

*Cōstit. Otho-  
nis, de Cer.  
concup. remo.  
heat ad profu.*

Otho in his Legantines sayth thus, The Priest that opē-  
ly keepeth Concubines, let him be deposed. Hereupon the  
glose sayth thus: He that openly keepeth Concubines, let  
him be deposed: vnderstand thou by this word openly, if he  
be not affraide though hee appeare vnto the people, it is o-  
therwise if he keepe his Concubine secretly, whether it bee  
in another mans house, or in his owne: for so he commeth

not



not within the daunger of the law, for a house betokeneth not an open matter. Thus therefore (sayeth the glose) expound thou this constitution: if hee keepe his Concubine openlye, that is to saye, if he keepe hir commonlye and in the sighte of manye. Therefore if such a Concubine bee sene twice or thrice openly, it is not sufficient, and so endeth the glose.

This Church of Rome muste needes be a very catholike Church, that hath suche Catholike constructions and gloses of hir lawes. By this kinde of glosing if a Priest lye not w<sup>th</sup> hys Concubine or Harlot, in an open Place or Market, or in the open stræte that euerye one maye looke on them or see them, they are safe ynough, this law cannot once touch or hurte them: you call the Gospellers, Lutheranes, Swinglyans, Hugonets, and Calvinistes, and I can not tel what, and take them for mooste rankest Heretikes in the world and that they gaue libertie to sinne, but yet neither Luther, Zwinglius, Caluine, nor anye other that are Gospellers, made euer any such construction or exposition of anye parte of the Scriptures, nor in anye of their preachings or writings giue such libertie to sinne in any point, (but perswade from sin) as the Popes doctors by y<sup>e</sup> construing and glosing of the Popes laws and decrees, haue giuen liberty for fornication and whooredome: as here it doth too many festly appeare.

I am sure there are many of you simple and ignozant persons that fauour Papistrie, y<sup>e</sup> would not haue thought that the Pope and his Prelates had any such gloses, and that the Pope were such an open maintayner of sinne and whooredome, and such a sufferer of suche horrible vices and blasphemies againste God, as herein is most truely and plainly described.

And further in this point M<sup>r</sup> Jewel sayeth to M<sup>r</sup>. Harding, Wheras you say if a Bishop shew fauour herein, he himselfe shal be suspended, your own Doctour, Abbot Panormitane would

## A perswasion

*Dist. 84.**Maximianus  
glossa.**Jewel defens.**Apol. Pa. 421**Jewel in de-  
fen. Apo.  
pag. 422.*

would haue you the contrarie. **Who saith**, the Bishop is not bound to depriue a Priest that kepeth a Cōcubine. To make short, **saith** M. Jewel, yee also haue of greate prouidence deuised a special premunire, to embolden your Priestes in fornication, and to warraunt them free from all daunger of any your lawes made in that behalfe. **For thus you saye**, If a lay man by the instigation of the Diuell accuse a Prieste of an incontinent life, straight way he is thrust backe, and put to silence. The lay sort may not be hearde in the accusation of a Bishop. **And againe**, a lay man may not accuse a Prieste of fornication. This is that extremitie and vniuersal rigour (Maister Harding) that yee shewe your Priestes in these causes, no laye manne maye accuse them, no Bishoppe maye depriue them, and no law may touch them.

Hildricus the Bishoppe of *Augusta in Germanie* writing vnto Pope Nicholas against the restrainte of Priestes marriage, vseth the like manner of speech as we haue vsed, **Thus he saith**, vnto this commaundement (I wil not say vnto this Counsel) they set so foolishhe and so shamefull a suggestion, that they say, it is an honeste thing for a priest, to be entangled with many Concubynes in secrete and priuie, then openly and in sight, and in knowledge of all the world, bee ioyned in marriage with one wife: which thing verilye they woulde not vtter, if they were either of him or in him that **saith**, wo be vnto you ye Pharises that doal things to please men.

In like sort the counsell of Worms wrote sometime against Pope Hyldebrand, for that he had deuised great rigour and tirannie to sunder Priestes from their wiues, **saying**, He placeth strumpets before honest wiues: and fornication, incest, and aduontry before Chast marriage. What neede wee manye wordes in so cleare a case, the whole practise of your Church (M. Harding) professeth the same. If a Priest marrie a wife, yee suspende him, yee excommunicate him, yee depriue him, ye disquiet him, and trouble the whole Church. But if he keepe a Concubine, one, two, or three, ye are then  
contented.

contented and readie not onely to dissemble it: but also with fauour to excuse it. Thus much Master Iewel against Maister Harding.

I heard it credibly tolde, that a certaine married Priest came in Quene Maries time, to Doctour Bonner then Bishop of London, bringing a letter with hym from a gentleman that was wel acquainted with the Bishop, which letter was, to desire the sayd Bishop Bonner to be good to the Priest, for the admitting of him into a certaine benefice that he required: which letter y<sup>e</sup> Bishop louingly receued, & willingly red, which done the Bi. shewed a louing countenance vpon y<sup>e</sup> Priest, bidding him to come again to him another time, & then he would answer him what he wold do: As soon as the said Priest was gone, there was one y<sup>e</sup> was in cōpany of the B. that knew the Priest, who sayde vnto the Bishop, my Lord if you let him haue the benefice you know not what you do: why said the Bishop: for so the my Lord sayd he) because he is a married Priest: is he so said y<sup>e</sup> Bishop: now afoze God let me alone, y<sup>e</sup> knaue wil come to me againe. And then after within thre or foure days, the same Priest came again to Bonner the Bishop of London, Ah sirra said y<sup>e</sup> B. you are euen he y<sup>e</sup> I loke for, you are a married knaue you, no my Lord said the Priest, y<sup>e</sup> is but true whosoener told it to your Lordship, no said the B. it is credibly told me y<sup>e</sup> you are a married Priest, cruelly said the Priest, I had a woman I must needs confesse, but I neuer toke hir for my wife but for my Harlot, no sayd the B. I pray God it be no worse, I pray God it be no worse, and so went casting his armes abrode saying stil, I pray God it be no worse, as though to haue a wife was worse than to kepe a whoore. Whether this honest chaste Priest sped of that he came to the Bishoppe for, I knowe not, but the Bishop was better pleased with him for saying that he toke hir for his whoore, than if he hadde sayde that she was his wife.

Thus you maye well perceiue, that though the Popes



## A perswasion

shew a face of chastitie, by restrayning of Priests from marriage, yet both he and his Prelates preferre and maintaine abhominable whozedome, as by the sequels it shall moze manifestly appeare.

*Jewel in defence. Apolog. pag. 422.*

Upon the Legantine constructions of Otho, ye maye finde these words noted in the glose, Whether may a Priest be forced to forswear his Cōcubine or not? it seemeth (saith the glose) that he may not, the resolution hereof is this, If a Priest haue married a wife, in this case he is forced to forsake hir by an othe. Thus these holye Fathers forbidde not fornication nor adoultre, nor they maye not take an othe to putte their Harlots away, but they muste sweare to put away their wiues and to forsake them. If Saint Paul had the holy ghost, then this Popes lawe is the doctrine of Diuels.

*Cōstit. Othonis de cōcubin. clericorū. remon.*

Further the glose sayth (but marke it wel for it is good doctrine) It seemeth that the Church (of Rome) ought to dissemble the fault of whoredome (or else it is not worthye to be Satrans Synagoge) for the Popes Marshal in deede receiveth tribute or pention of whores.

Is not this holy father worthye to be loved, esteemed, and honored of you as a G O D, or Christs own bickar, that mayntaines Stewes and brothell houses, and takes yearelye rente for whozedome? you shal not finde in all the Scriptures, that God did either appointe it, (but plainly forbade it) or that epyther Christ or Saint Peter (who they say was the first Pope) did euer permit or allow it, or got money on that fashion.

*Jewel in defence. Apol. pa. 422.*

Pet. Maister Harding woulde sayne excuse the Pope for the keeping of his Stewes, and therefore he sayth thus as followeth. Wherefore is the Bishoppe of Rome more to bee blamed for mayntenance of his Stewes, than the French King or the King of Spayne? well sayde Maister Harding, it is spoken like a Divine Doctour, you haue no small consideration allowed the Popes Stewes. For though the French King and King of Spayne, can learne no chastie

the title of Pope: yet the Pope may learne Whoredome of the French King & of the King of Spaine. But me thinks the French King and the King of Spaine, mighte saye thus rather, why maye not we maintayne whoredome and open Stewes as well as our holye Father the Pope: for if it were not good and lawfull (he being Christs vickar) would neither vse it nor suffer it. This had bene moze méte for a lerned Doctour to haue said (though not for a Catholike Doctour.)

God sayde vnto the Jewes, There shal bee no whore of the daughters of Israel: nor anye whore-keeper of the sonnes of Israel. Yea but the Pope and his glossers may glose this saying well ynough, for they may saye that the Pope nor his Prelates nor Priestes, that are within hys Wickaredge or Dioces, are no Jewes, nor are the sonnes or daughters of Iacob: Therefore they are none of the sonnes or daughters of Israel: and so they maye keepe whores and playe the Harlots well ynough, and because Gods law both not touche them, therfoze the Popes law both allowe them.

*Jewel in defence. Apo. pag. 425.*

Marke here what a straight law was made against women for lying with Priestes. In a prouinciall Councell holden at Oxford it is written thus. Let Priestes Cuncubines be warned by the Archdeacon, &c. if they wil not amend, then let them bee forbidden to kisse the Pax, and to take holye breade in the Church, was not this a grieuous and soze punishment to make Harlots refuse their whoredome wyth Priestes: did their Harlots care so much for kissing of the Pax, that they woulde forsake the kissing of Priestes: no I warrant you, and therfoze this hard and straight law was made.

*Constitu. pro. uin. Edmundi. cat. Archiep.*

As good a law to auoyde drūknesse were this, whofoener wil not forbear drīking of wine, (wherby they become drunke) let them in no wise be suffered to drīnk water, this is as good a law to suppress drūkenesse, as their law at Oxford was to auoyde whoredome.



## A perswasion

1. Cor. 7.

Saint Paul sayth, It is better to marry than to burne, but the Pope is of a clean contrary spirit and iudgement. For his lawes and his dedes shewes, that it is better to burne in concupiscence than to marry. But if Saint Pauls words be turned cleane backward, they will be the Popes owne law. And though the Popes law is quite contrary to gods law, yet I dare undertake to make the Popes law & Gods law agree both in one and that very quickely, yet manye would thinke that it is a very harde thing to doe, bycause they seeme so contrarie one to another. And marke for thus I wyll make them agree. If in euery sentence of Gods law you do put in this word, not, (if it be not there already) and likewise if you take the same word (not) out of euery sentence of the same where it is, assure your selfe that then the whole lawe of God, wyll straight way be turned into the very lawe of the Pope, as thus for example.

Exod. 20.

God sayde, Thou shalt haue none other Gods but me, put (not) away, and then it is, thou shalt haue other Gods than me. Also God sayth, Thou shalt not make to thy selfe anye grauen Image, &c. Thou shalt not bow down to them nor worship them. But take (not) out of the same sentence, and then it wil be thus, thou shalt make to thy selfe graue Images: thou shalt bow down to them and worship them. And againe God sayth, Thou shalt not kill, take (not) away from it, and then it is thou shalt kil. And againe God saith, Thou shalt not committe adultery, take away (not) and then it is thou shalt commit adultery, And thus these holy laws of God, by taking away (not) are now quickly turned into the Diuellishe lawes of the Pope. And whereas Christ sayth, Blessed are the peacemakers for they shall bee called the children of God, but if you putte this word (not) to it, then it is blessed are not the peace-makers, for they shall be called the children of God. And whereas Christ sayth, Let your light so shine before men that they may see your good workes, adde this worde (not) vnto it, and then it will be thus, let not your light shine before men, that they maye

Math. 5.

Math. 5.

not



not see your god woorkes: and thus you maye quickely and easily turne the lawe of God into the lawe of the Pope.

You maye see by this preatic lesson that followes, whether the Pope by his restrayning of Priests from Marriage, doth meane, that thereby they shoulde lyue chaste or not: & this it is marke it wel: *Simon castes, Jansen cause*, If you deale not chastely, yet deale charily: The rule is both pretie and shorte, though the Pope knows that his Chaplaines can not hyde their vitious lyving from God, yet he would haue the hyde it from men. A man may looke through the whole Bible, and yet finde not suche a fine rule for whoredome: and because it is not to be founde in the Bible, but directly against the doctrine of the Bible, therefore I maye conclude, that it is, (though it came from the Pope) the doctrine of the Diuel.

But Maister Harding did allowe it wel ynoughe: for Jewell in defence. Apolog. whatsoeuer it pleased the Pope to allowe, he would not sticke to asseyne: for the saide Maister Harding saith, That thereby a man is not animated (or boldened) at all to do euil, but (if he hap to do his vncleane lust, or wil not be staid from it) is admonished to do it charily, though not chastely: It doth not animate him (saith he) at al to doe euil: and truly I cannot see how it should bolden him to do good.

If we had no other lawe for theues, but these wordes that followe, If men liue not truly, yet let them steale priuily: do you think that then we should haue as few theues as we haue? I thinke not: And as this would encrease the theues, so doth that fine rule of the Popes bærde fornicators, aduoutrers, whores and harlots. Though Maister Harding say, that it doth not animate or encourage them to doe euil: And though he accompte it as a good admonition: yet Saint Paule (in my iudgement) giveth a better admonition, who saith, To abide fornication lette euery man haue his wife, better it is to marry than to burne, that is in desire or concupiscence: thus, though not by the Popes lawe, yet by Saint Pauls rule Priestes oughte to haue

swines to auoide fornication, if they be men: mary if they be women, they are then without the compasse of S. Paules admonition.

*In glossa Extra. de immunitate Eccle. Pet. Rauenn.*

Marke what Petrus Rauennus one of the Popes Canonistes upon the Decretalles saith, Notwithstanding handling and kissing in Lay persons bee the occasions or beginnings of incontinent or vncaste behauiour, yet in Priestes it is farre otherwise: Very well sayde and Doctor-lyke, for Priestes doe not kisse or dally with women as other men doe, for the Priestes kissing and dallying with women, is the beginning of godly deuotion. Therefore, when we see a Priest kisse or dally with a woman, we must assure our selues, that by and by after they will fall to prayer, suche vertue haue Priestes in theyr kysying and dallying aboue other menne. And this was the cause that women haue so willingly suffered Priestes to dally with them, & to kisse the. Here is also a golde glose for maintaining of priests chastitie. And thus it is, If a Priest embrace a woman, a Lay man must iudge of it thus, that he doth it to the intent to blesse hir: and wel saide, for suche blessings of the Priestes haue bene so full of vertue, that many women thereby haue had such Tympanyes, that they coulde neuer be helped of theyr disease, before they had Priests to be their Whistons. Are not these godly gloses to make Priestes to liue chaste.

*Actes and Monuments. Pag. 835.*

In diuers places vnder the Pope, the Bishoppes and Officialles, doe not onely suffer Priestes to haue Concubines, so that they pay certayne summes of money, but also compell continent and chaste Priestes (whych liue without Concubines) to pay tribute for Concubines, affirming, that the Bishoppe hath the neede of mony, whych beynge paid, it shall be lawfull for them, eyther to liue chaste, or to kepe Concubines at their pleasure: muste not these holpe Fathers be of a sound and true religion, that maintaine theyr Prelates and Priestes to liue thus chastely: and that doe not onely allowe whoredome and forbid marriage, but also compell men to pay money for the keeping of whores that

would



would liue without them.

Here you may plainly see, that the lawe for restraint of Priests marriage is not that the Priests should liue chastly, but thereby to get money, for licencing them to sinne. I will not deny but that these Popes and Prelates are spirituall menne, but they are not inspyred with the spirite of God, but they are led by the spirite of the Diuell: It were more reasonable me thinke, that the Pope (if he would needes haue money) to take money of Priests for hauing of wities, than for keeping of whores.

Cardinall Caietane saith, that The Pope maye dispen-  
with a Priest of the West Church to marry a wife: (in my  
opinion) he maye do so well ynoughe: for he that may dis-  
pence with Priestesses of the East Church to keepe whores,  
which God doth forbid, he maye dispen-  
with Priestesses of the West Church to marry wines which God doeth al-  
lowe. But I marvel what the Priests of the East Church  
hane offended, that they may not be dispenced withall, to  
marry as wel as the Priests of the West Church: belike  
the Pope thinks that God hath appointed the Easterne  
Priestesses to liue in whoredome, and the Westerne Priests  
to liue in marriage, surely this your Romish religion is the  
fondest, the unreasonable, and most contrary to it self of al  
other: Thus I trust you are satisfied for the marriage of  
Priests and Ministers, which I haue not onely proued to  
be lawfull by Gods lawe, by the ancient Doctors, & by rea-  
son, but also hane manifested what mischief and wicked-  
nesse this vowed chastitie of Priests hath wrought: besides  
the Popes abominable lawes and shameful suffering, nay  
rather maintaining and procuring of whoredome and most  
vicious living of his Prelates and Priests.

And now, as I reponed the forbidding of Priestesses  
marriage, and other of the doctrine of the Church of  
Rome, manifesting the same to be most wicked and un-  
godly, and against the word of God, such so I will proue,  
that your Masse is most wicked & detestable, and that the

*Catherinus  
contra errore  
Caietani, erro.  
103.*



Sacrament as you vse it, is bothe mosse abhominable Idolatrie, and not the body of Christe, as your Romishe religion doth teach, and as you beleue: though you thinke Gods worde can not confounde it, no doctrine disproue it, no wryters ouerthrowe it, no: no reason condemne it. And now to beginne therein, whereas many of you are perswaded, that this your Masse was vsed of Christe and his Apostles, and so came from them: your opinion therein is mosse vnttrue & false, for, if Christe hadde instituted it, and the Apostles had vsed it, then assure your selues, that Christe woulde haue made mention thereof in the Gospell, or Saint Luke woulde haue shewed it in the Actes of the Apostles, or the Apostles woulde haue wrytten of it in their Epistles, or else GOD woulde haue reuealed it in the Reuelations, whereby Saint Iohn woulde haue vttered it in the Apocalyps: and therefore forasmuche as there is no mention at al in any of those places, eyther of the Masse, or of any part of it, as you haue it, we muste nedes thinke, and are mosse assured, that it is not to be receiued, allowed, vsed, nor esteemed, but rather to be eschewed and contemned of all true Christians, for, whatsauger is necessarie for vs, Christe and hys Apostles haue vttered in the Newe Testament. And therefore this that I haue alreadye sayd, is sufficient to ouerthrowe, and quite to confound your Masse. For where shoulde we Christians looke for Christe oure Capitaine & lawe, but in Christes Booke: and what other Booke hath Christe but onelye the Newe Testament: therefore hys lawe and wil is there to be founde and no where else, and so whatsoeuer is not to be found in that booke, is not the lawe of Christe, and because your Masse is not to be found in the Newe Testament, therefore it is not Christes lawe nor commaundement, and sayng it is not Christes lawe nor commaundement, what shoulde Christians doe with it: this me thinke were sufficient for you vtterly to refuse and forsake the Masse, because it is not mentioyned by Christe nor his Apostles.

Perhaps

Perhappes some of you will saye, though it be not in the Gospell, yet therefore it is not to be reiected, for that Chyriste leste many things oute of the Gospell that hee woulde haue vs to follow, whych you would seeme to proue by these wordes of Chyriste which he spake to his Apostles, I haue many things to saye vnto you, but you are not able to beare them yet, &c. if this be the best foundation to build your Masse on, it wil be quite ouerthrowne at the firste I can tel you that: this is the text wherby the Pope would proue his Purgatorie and pardons with much of his other trash. I muse that any wil be so sonde as once to thinke, that a text wil proue that thing wherof it makes no mention: you are very hard deuised for your Masse, when you muste be faine to trye it, by a sentence that neither names it nor meanes it. He is harde bestabde that is enforced to go to one for the tryal of hys honestie that neyther knows him nor euer saue him. *Iohn. 16.*

Bycause Chyriste saide, I haue manye things to say vnto you, but you are not able yet to beare them: therefore you muste knoe to the Masse, whiche is a Sacrifice both for the quicke and the dead. Is not this a good proue thinke you? what if the Quenes Maiestie should say to one of hir seruantes, Sirra, I haue many thinges to saye vnto thee, but bycause thou canst not nowe remember them al, I wil tell thee my minde when I come againe: Nowe when the Quene is gone, if the same fellowe shoulde saye, that hir Grace (by these wordes) did giue him one of hir greatest Parkes and Lordships that he woulde chouse, and so hee therebpon pluckes downe hir Pales and houses, putting oute hir tenauntes and buildes what he listeth vpon hir ground, do you thinke therfore that this was the Quenes meaning? or doe you thinke that she will be well contente with his doynges? I thinke not. Nowe loke what authoritie this man had by these hir wordes, to haue one of hir beste Parkes and Lordshippes, and to plucke downe hir houses and Parke pales, and thereon to build what he list:

Do,

euē

## A perswasion

eye: so by like authoritie of the saide wordes of Christ, the Pope hath entred and taken possession of Christes Church, plucking downe his ordinaunces, taking away the Scriptures, (whiche is the wal and defence of his Church) and putting out the Preachers of Gods worde, building and setting up in steade therof in the same, this your monstrous Masse with all the Idolatrie belonging to the same, (which Christ neuer thought nor meant by these his wordes:) if euery seruant might construe & take his Massers wordes in this order spoken in like sorte, and shoulde by authoritie haue it performed, the Massers within a while shoulde become seruants, & the seruants would be Lords & Massers, as the Popes be, who make the scriptures to meane what they list. But Christe, to hedge you out of this libertie, and that you shoulde not build your Masse, nor other dreames out of these aforesaide wordes written in the 16. chap. of S. Iohn, he shewes more plainely in the 14. chap. of S. Iohns gospel, what things they are & they are not yet able to hear away or remember. And these are the words, But that comforter the holy ghost (whome my father will sende in my name) he shall teache you all, and bring al to your remembrance whatsoeuer I haue tolde you. Hereby it plainly apperes, & neither the Pope nor any other, can imagine out of their own brains, any thing by & same wordes of Christ, but only such things as Christ had tolde his disciples before: al which, throughte their fleshly weaknesse they coulde not remember, untill they had receiued the holy Ghoste, who dyd then putte them in remembrance of al thynges that Christ had tolde and taught them: therefore this is no solid grounde for your Masse to stand on, whereby it must needs sincke and come to nothing.

Surely, if this your Masse came from Christ, or were so auncient and so goodly, as some of you take it to be, then your olone Doctors and great Champions of the Church must needs haue known, and not say there were many abuses in it.

Doctor



Doctor Stephen Gardner that was Bishop of Winchester, saith, That the vse of the ministracion vnder one kinde (that is, of the Masse, as it is now vsed) began first not of Christ or his Apostles, or of any ancient learned father, but onely of the simple deuotion of the people, (whiche may be called error wel ynough) for those people that lacke the knowledge of Gods worde, must needs be in error: and then their error did breede their simple deuotion; and their simple deuotion did bring forth the same Masse, and so by Doctoure Gardners iudgement, your Masse (as it is now vsed) is builded on plaine error, and whatsoever is builded on error, must needs be false and vngodly, and so your Masse by your owne Doctors dayment is false and vngodly.

*Steph. Gard.  
in the Diuels  
Sophistrie.  
Iewel in de-  
fensapol. 28.*

Albertus Pighius, one of the Popes chiefest postes as he saith, That there are many abuses in the Masse: If the Popes diuine Doctors finde faulte with the Masse, then why shoulde you thinke that the Masse is so holy and full of vertue?

*Albertus  
Pighius de  
missa prinata.*

And Maister Harding (whiche was a mightie defender of the Popes doctrine) cannot tell when your private Masse first began, or who saide it first of all: wel though he cannot tel when your Masse began, yet we can tel when our Communion began, and who he was that was the first author and sayer of it, whiche was Christe the sonne of God, who saide it the day before he suffered his passion.

Wherefore, if you can proue that your Masse is ancients than our Communion, and that it was first said by a better man than by Christe, we wil then refuse our Communion, and embrace your Masse: but until you do that, we wil not do the other: but because Maister Harding cannot tell who saide the first Masse, I wil now tel you who saide it first in Latine, and where it was said. One Iohn Portuensis being the Popes Legate (almost 700. yeres after Christ) did say the first Masse in Latine, before the Patriarch and Princes at Constantinople in the Temple of Saint Sophie.

*Acts & Mo-  
numentes  
Pag. 26.*

Here we haue gotten at first eight hundred yeres, from

Do. 4.

your

## A perswasion

*Jewel in de-  
fens.apol.243.*

your Masse, so that it is not so olde as oure Communion by eight hundredth yeares: and I am sure, that Iohn Portuensis that firste saide your Masse, is scantly able to compare with Chasse that firste saide our Communion. Yet your Masse that you so muche reuerence and esteeme, was not then in his perfection, nor fully finished. For it seemes that then it was so imperfect, that it was a picing seauen hundredth yeares after, and then made bype at the laste as it is. So that hereby it doth plainly appeare, that your holie Masse was not come to hir full growth, two hundred yeares since. But it is almoste sixtē hundred yerres since oure Communion beganne, firste instituted by Christ: and the Apostles and holy fathers vsed this our Communion, according to the Scriptures: but your Masse was patchte bype by the Pope but of late, and vsed of his Prelates and Priests, and is not to be founde in anye parte of the Scriptures, and cleane contrary to the same.

Therefore you may well call the Popes Masse, a newe lawe: (and not our Communion) vnlesse you call it new, because it agrees with the new Testament.

Thus you may see, that your Masse was patchte bype of late, and your owne Doctors say it came not from Christ, nor his Apostles, that there are manie abuses in it; and that they know not how nor when it firste began; therefore it is mere madness for you to esteem the Masse any longer.

And though this be sufficient, yet, as I haue proued the Masse cannot be god, so I will proue, that the priests be most wicked that say the Masse, (if they be wicked that are guilty of the body & blood of Christ.)

*Dialogus inter  
veritatem &  
conf.*

S. Ambrose an auncient learned father and a Doctor of god credite, & called one of the Doctors of the Church, saith, *Is indigne sacerdos qui aliter sumit quam Christus instituit*: Hee taketh it vnworthilye (that is the Sacrament) that taketh it otherwyse, than Chryste ordayned it. Nowe Chryste commaunded it to be done in his remembrance: the Priest doth it in remembrance of dead men: Chryste toke bread & left it bread: the

Priest

Priest taketh bread, and coniureth it quite away. Christe toke breade and gaue thanks: the Priest taketh breade & breatheth vpon it: Christe toke breade and brake it, & Priest taketh bread and hangeth it vp: Christe toke bread and delt it to his Discipels, the Priest taketh bread and eateth it vp euery whit himselfe: Christe in a Sacrament gaue his own body to be eaten in faith, the Priest for lacke of fayth receiueth accidents, (as whitenesse, roundnesse, weight, thickenesse, and such like, without the substance of bread as they say) Christe gaue a Sacrament to strengthen mens fayth: the Priest giueth a sacrifice to redeeme mens soules: and Christe gaue it to be eaten, the Priest giueth it to be worshipped: and to conclude, Christe gaue breade, the Priest saith he giueth the very bodye of Christe. Here is difference ynough betwene Christe and the Priest. Beside all this, Christe spake in such a tong, that he & the Apostles knew what was spoken: but the Priest speaketh in latine, that fewe or none vnderstande him what he saith: And sometimes the Priest himselfe scantly vnderstandes what he saith. And thus bycause the Priest receiueth it otherwise than Christe did appoint it, he taketh it vnworthily to his condemnation.

Therefore the Priests were best to leaue saying of Masse to their owne condemnation, and save our communion to their saluation. And for al this, Maister Harding (though he knewe not by whom nor when the Masse began) yet he was not ashamed to say, That the Masse is the moste highest and moste honorable seruice that is done to God in his Church. If it be so, I maruaile that Christe was so forgetfull of his deare Father, that he neuer spake of it, that we mighte thereby highlye and honorablye serue God. And if he hadde tolde it to his Disciples in secrete, that they did neuer vtter it. Therefore vntill it be more crediblye affyrmed than on Maister Hardings bare worde, there is no wyse man that wil beleue it.

*Jewel defens.  
Apol. Pa. 342*



## A persuasion

Math. 26.

And if the Masse were so high and honorable a thing, and that it were a sufficient sacrifice both for the quick and the deade: and that thereby we might be cleane censed of our sinnes: I much muse that God did not tel his deare son Christ of it, when he so earnestly prayed a little before his death, saying Oh my Father if it be possible let this cup passe from me) but god sayde then neuer a word of y<sup>e</sup> Masse to his son in y<sup>e</sup> gret agony, yet then was the time for God to haue spoken of it, if euer he would speake of it: therefore it is most manifest, that the Masse hath no suche power to release vs of our sinnes, as the Pope and his Prelates would make vs beleue. For if it would deliuer vs fr. in our sinnes, then God at this special time, wold haue heard the earnest prayer and request of Christ his deare and only sonne, and would haue kept him from that cruell death that after he suffered, and would or might haue answered his sonne thus, oh my louing sonne be merry and glad, thou shalt not dye for the sinnes of the people, for I haue deuised another easier way to saue the, wherby thou shalt not neede to dye, and this it is, the Pope and his Priests shal say and celebrate the Masse, whiche is not onely the most highest and honorable seruice that can be done to me, but also it shal be a sufficient and perfitt sacrifice for sinnes both of the quicke and dead, and thereby they shal be deliuered from Hel, as well as though thou had dyed for them, and it shal be a ladder for them to climbe vpp to heauen. If God had said thus to his son our sauour Christ, when he prayed so earnestly to his Father for the sauing of hys life, I would haue liked yon Masses a great deale better: but bycause Christ saide to his Father, if it be possible let this Cup of deth passe frome, & yet God suffred him to die for al his request, therefore it is most manifest & true, y<sup>e</sup> it is impossible for vs to be saued by any thing but only by the passion & death of Christ. This is so sufficiēt an argument to make yon forsake most spädily y<sup>e</sup> most detestable Masse, y<sup>e</sup> robs Christe of his merits, & to take hold on Christ & to embrace

embrace his gospel, as none can be more sufficient & probable.

But for that manye of you doe thynke and beleue that the bread in the Masse after the Priest hath consecrated it, is the verye bodie of Christe, because Christe sayde *Matth. 26.* This is my bodye, you shall nowe heare playnely by the auntient and learned Fathers and Doctors, what Christ ment by these wordes. But firste befoze I rehearse them, you shall see what Christe ment by conferring of his owne wordes: Christe tooke breade and gaue thanks and brake it, and gaue it to hys Disciples: saying, this is my bodye whiche is given for you, this doe in my remembraunce: nowe thys latter sentence (doe thys in my remembraunce) doth shew the meaning of the first sentence. For if Christ hadde lefte hys owne bodye wth vs, then he woulde not haue sayde doe thys in my remembraunce. For what neede one be wylled to remember that thing that hee seeth? Saint Paule likewise sayeth, That whiche I deliuered vnto you, I receyued of the Lorde, for the Lorde Iesus *Corinth. 11.* the same nighte in whiche hee was betrayed, tooke breade and gaue thanks, and brake it and sayde, Take yee and eate yee, this is my body, which is broken for you, this do in remembraunce of me. After the same manner hee tooke the cup when supper was done, saying: this cup is the newe Testament in my blood: yet the cuppe wherin was the wine, was not the newe testament, though the very wordes are so, this do as ofte as yee drinke it, in remembrance of me, for as ofte as yee shall eate this breade, and drinke this cup, (not meaning that they shoulde drinke the Cuppe thoughte he say so, but the Wine in the Cuppe) yee shall shewe the Lordes deathe till hee come. Here Saint Luke and Sainte Paule differ from Sainte Matthew and from Sainte Marke, for here they say: This Cuppe is the newe Testamente in my bloude, but Marke and Matthew sayth: This is my blood of the new Testament, &c. wherby it appears that therein S. Luke and S. Paule doe open the meaning in this place of y other two Euangelists. So y therby Christ met not

not that the Wine was the blood, but that the Wine both signifie his blood, and is a newe conenaunt or witnesse of his blood, that was shed for manye: and so he meant of the bread.

And Saint Paule sayth further, Ye shall shew the Lordes death vntil he come. So that by his wordes it plainely appears, that in eating of the Lordes supper, we chiefly ought to remember Christ in his absence, and shewe and remember his death, and to be thankfull to him therefore vntil he come again at the last day, for these wordes (vntil he come) do signifie plainely, that he is absent in his body, and will come at length.

*Tertull. contra  
Marcian. l. 4*

And now we shall heare whether the aunciente Doctors and writers were of the same iudgement or not. Tertullian expoundeth these wordes of Christe, *hoc est corpus meum: hoc est, figura corporis mei*, which is: This is my bodye, that is to say, this is the figure of my body, likewise Saint Augustine sayth, *Non dubitauit Dominus dicere, hoc est corpus meum, cum daret signum corporis sui*. Our Lord saith he) doubted not to say, this is my body, when he gaue a signe of hys bodie. And he sayth, Christ receiued Iudas vnto his banquet, whereat he gaue to his Disciples the figure of his body and bloude, here, by these auncient and learned writers it appears that the bread that Christ brake and gaue to hys Disciples, was not his body, but a figure and signe of hys body.

*Cyprian lib. 2  
Epist. 3.*

Sainte Cyprian sayeth, The cuppe is offered in the remembrance of Christe, by the wine the Lordes bloude is shewed, (or signified) therefore Wine is vsed, that by Wine we maye vnderstande the Lordes bloude, &c. Sainte Augustine sayth, in this sacrifice is a thankesgiuing, and a remembrance of the fleshe of Christe, that hee hath offered for vs, and of the bloude that hee shedde for vs: And if you refuse all these learned authoers aforesaid, yet you will not refuse (I hope) the Popes own glose & expoundeth it thus,

*Aug. de fide  
ad Petr. ca. 19*

*vocatur*



*uocatur corpus Christi: id est significat corpus Christi:* It is called the body of Christ, that is to say, it signifieth the bodye of Christ. *De consecra. dist. 2. hoc est quod in glossa.* A great sort moe of learned Authoꝝ write of the Sacrament to this effect, but these are sufficient to proue that the Sacramentall breade and wyne are figures and signes of the bodye and bloud of Christ, and not the verie bodye and bloud of Christ.

If it be a Sacrament as you call it, then it can not be the body of Christ: for Saint Augustine sayth, *Sacramentum est visibile signum inuisibilis gratia.* A Sacrament is a visible signe of an inuisible grace. Now if it be a signe of an inuisible grace then it is not the inuisible grace it selfe. So that the Sacrament being breade and wyne, are signes of the bodye and bloud of Christ: which is an inuisible grace. For Christ is the greatest fauour and grace that euer God bestowed vpon vs or sent vs.)

Further this is the true definition of a Sacrament, *Sacramentum est signum rei sacrioris* se. A Sacrament is a Signe of a holier thing than it is it selfe. And for that nothing is more holie than the bodye of Christ, and it being a Sacrament is a signe of a holier thing than it is it selfe: therefore it can not be the body of Christ. And marke these arguments that followe:

- Nothing is done in the remembrance of it selfe,
- But the sacrament is vsed in the remembrance of Christ,
- Therefore the Sacrament is not Christ.
- Againe Christ neuer deuoured himselfe,
- But Christ did eate the sacrament with his Apostles,
- Ergo, the Sacrament is not Christ himselfe.
- And againe one thing can not be both visible & inuisible,
- But the Sacrament is visible, and the body of Christ is inuisible, therefore they are not one.

Which Saint Augustine openeth well by these wordes. *Aliud est Sacramentum, aliud res Sacramenti, &c.* The Sacrament is one thing, the thing of the Sacrament is an other thing.

Actes and  
Monuments.  
pag. 1328.

Actes & Mo.

Pag. 1329.

Ge.

thing,

*Jewel in de-  
fens. Apolog.  
Pag. 299.*

thing, the Sacrament is that goeth into the bodye, the thing of the Sacrament is the bodye of our Sauour Iesus Christ. Saint Augustine saith also, Euill men haue the Sacrament, but they haue not the thing of the Sacrament, which is the bodye of Christ; that the Sacramente doeth signifie. By these sayings it appeares plainly that the Sacrament is one thing and the bodye of Christ is an other thing. S. Ambrose saith of the bread and wyne, *Sunt qua erant, &c.* They remaine the same that they were, and are chaunged into an other thing. That is they are made the Sacrament of y<sup>e</sup> body & bloud of Christ, which befoze they were not. S. Ambrose saith, let the word be added to the elemēt or outward creature, & it is made a Sacrament, that is to say another thing. Sacraments are signes or tokens of things, being by substance one thing, & signifying an other thing. So saith Chrysostom of the water of Baptim, when this creature of water hath receiued the holy ghost, it is made a Sacrament. And now it is not water to drinke, but water to sanctifie, not comon water but water to refresh. Thus the Element or outward creature, both remaineth and is changed. S. Augustine saith, it is so called after a sort, that is, not in truth of matter: but by a mysterie signifying, that the sense maye be this, it is called the bodye of Christ, that is to saye, it signifyeth the body of Christ.

Hereby it appeares by the iudgements of these learned wyters, that the bread and wyne are changed, by the worde, into a Sacrament, (being bread and wyne still in substance,) and so are changed into an other thing then they were befoze, for befoze they were but onelye bread and wyne, and nowe they are a Sacramentall bread and wyne signifying the body and bloud of Christ. So that the Sacrament of the Supper of the Lord, is a figure and signe of the body and bloud of Christ, and not the verye body and bloud of Christ.

These holy and learned men that wrote of this worthy & excellent changing of the Sacramentes, neuer knewe of the



the Popes changing o: transubstantiation o: turning of the breade and wyne into the bodye and bloud of Christe: but if any were so wicked to write it, so deuillish to declare it, o: so pestilent to persuaue it, of all them and all suche Saint Augustine doeth write thus: This is a myserable bondage (sayeth hee) of the Soule, to take the Sygnes in steade of the things that bee signified. But whether there were then any suche o: no, he hath fully touched you, that takes the Sacrament that signifies the bodye of Christ for the body of Christ. And therefore by his sayings, you are in a myserable bondage of your soules, that takes the sacrament for the body of Christ, whereas it doth but signifie the body of Christ.

*August. de doctr. christi- ana. li. 3. ca. 5 Jewel in dese. Apo. pa. 275.*

Therefore for the loue of God release your soules and your bodyes also out of that myserable bondage, and take it for a memorie and remembrance of the bodye of Christ, as the Scriptures doe will you, and the Doctors doe persuaue you, and beleue not the Popes turning o: changing o: transubstantiation of the breade into the body of Christ, for it is not true, nay it can not be true. For it is not foure hundredth yeres since it was first allowed o: anthorized by Pope Innocent the thirde, and his Prelates whiche muste needes come from the Diuell as the rest of the Popes holie Religion dyd: as well for that neyther Christ did teache it, nor the Apostles did once mention it, nor the auncient Doctors did affirme it o: beleue it, as also for that is repugnat to Scriptures, to the doctrine of the Apostles, and to the writings of the holy and learned Doctors.

*Actes and Monuments. pag. 1124.*

And though you haue bin persuaued, that it is most sure and infallible doctrine, the chiefest postes and pillars of the same, are not onely in great doubt thereof, but are at their wittes ende and knowe not well what to saye therein: for Peter Lombard y chiefe general of this campe, of this transubstantiation saith thus as followeth, Some me iudge thus, Some saye thus, some haue written thus, some graunt this,

*Senten. 4. di. fin. 11. si an. some rem. &c.*

*Ec. 4.*



*Jewel in defe.* some other haue thought thus: that the very substance of  
*Apo. pa. 290.* the breade and wine remaineth still. Here is but a madde a-  
 291. grement of the learned to proue the same. If so many lear-

ned men say by the confession of the chiefe champion of this  
 matter, that there remaines still breade and wyne in the  
 Sacrament: then it were a verie madnesse for all you, to  
 beleue that it is the very body and blood of Christ, ney-  
 ther bread nor wyne.

But marke what Peter Lombard saith him selfe hereof,  
 that takes vppon hym to iudge these doubtles, howe he is  
 resolved, or howe he agreeth in iudgement wyth himselfe:  
 his aunswere is this, *Si autem queritur, &c.* If a question  
 were moued (saith he) what maner of conuersion or change  
 this is, whether it be in forme or in substance, or of some o-  
 ther sort, I am not able to discusse it. Here may you see (saith  
 M. Jewell, the blinde leadeth the blinde, he that setteth his  
 foote before the rest and would be taken for a guide, know-  
 eth not where to set his owne foote.

Gabriel Biel sayeth, howe the bodye of Christ is there,  
 whether it bee by chaunging of something into it, or Christs  
 bodye beginne to bee there with the breade, (both the sub-  
 stance and the accidentes of the breade remainyng styll  
 without chaunging) it is not founde in the Cannon of the  
 Bible, &c. Thus doe the learned Doctors of the Pope  
 teache you they can not tell what. But this I wyl saye if  
 it be not to be founde in the Bible, it shall neuer be founde  
 in my beliete.

Marke further howe the Popes learned Doctors agree  
 in this the Popes transubstantiation, or chaunging of the  
 breade into the bodye of Christ. Some of you holde (saith  
*Jewel in de- M. Jewell against M. Harding in his defence of the Apolo-*  
*fens. Apolog. ste)* that Christs body passeth downe into the stomacke,  
 Pag. 291. some say that it onely entreteth into the mouth and goeth no  
 further, some other say, as soone as the formes of the bread be  
 grated with the teeth, straight way the bodye of Christ is  
 caught vp into heauen. Another of you saith that a mouse  
 can

can not eate it, (yea but if she might catch it, she would aske no better dinner) Peter Lombarde, the grand maister of your Schoole is piteouſſie confounded in the caſe, and can not imagine poore man, what thing it ſhould be that the mouſe eateth: for after he himſelf had moued the queſtion, what is it then that the mouſe receyueth, or what eateth it? he answereth, now God knoweth, as for my parte I can not tell. Such is your doctors Maister Harding (ſaith M. Iewel), ſuch is your doctrine, Thus farre hath M. Iewel written.

You may ſee what a ſounde doctrine this is of your tranſubſtantiated bzead into the bodie of Chriſt, and how certain it is, whereon the Popes doctors ſo diuerſly deſcant. Wherefore ſeing the learned Papiffes are not fully reſolved among themſelves, of this their Chriſtes bodie, that they ſaie is made of bzead, what ſoles are yee then that do ſo ſtiſſly maintaine the ſame, and that will ſo faithfullly beleue that they ſo firmly doubt, and to take that for the bodie of Chriſt that a ſoule will eate and deuour? But byeaſe ſome of theſe learned do ſaie that a ſoule will eate it, I am of their opinion if ſhe may come by it, and then if ſhe eate bzead, then it is not the bodie of Chriſt, and if it be the bodie of Chriſt, then it is but a ſimple Chriſt that will ſuffer a ſoule to eate him, therefore turne it which waie you will, you bring your ſelues into the bzeares.

Conſider I beſeeche you the abuſe and vile ſayings and opinions of them of the Popes ſide touching the ſame, whole wordes be theſe. If it be ſaid that a Mouſe receiueth the bodie of Chriſt, it is no great inconuenience. And Alexander of Hales a great Schole doctor, in vnſeemly and groſſe manner doth ſaie, If a Dog or Sowe (ſaith he) ſhould happen to ſwallowe downe the whole hoſte (beyng conſecrate) I ſee no reaſon, but the bodie of our Lorde may paſſe withall into the belly of the Dogge or of the Sowe. Is not the doctrine of this holy Romiſh Church worthe to be embraced and followed: that hath ſuch heauenly doctrine in it: what execrable wretches are theſe, that would make

*De conſecr.  
diſt. 2. qui be-  
ne.*

*Alexander  
Halen. par. 4.  
qua. 45.*

Ce. iij.

Chriſtes

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Christes bodie, (which is most holy and glorious and is in Heauen on the right hand of God the father,) to be deuoured of Dogges and Swine. If such leaue not to allure and leade the ignozant from the truth, and forsake not their abhominable papisttall Religion and doctrine betymes, I feare thy shall haue their porttion with Dogges, Swine, Owles, and Cotes, in the endlesse and vnguentchable fire of Hell: from whence neyther the Pope nor their Christ of bread shall euer be hable to deliuer them.

*In his confut.  
of the Apol.*

Marke how Diuelish and detestable Master Harding writes in the defence of this doctrine of Transubstantiation: at the Supper of our Lorde (saith he) ministred in the Catholike Church, by Priests rightly consecrate, there is the true and holy bodie of our Lord and Sauour giuen and receiued: be the receiuers beleeuing or not beleeuing.

*August. in  
Ioan. tract. 25*

If this be true that M. Harding sayth, then it skilles not, whether we beleue in Christ, or no: so that we may once get it into our mouthes and eate it. But S. Augustine and other ancient writers are of a contrarie opinion to M. Harding. For he saith, *Quid parat dentem & ventre, crede & manducaisti.* Why prepares thou thy tooth and thy belly, beleue and thou hast eaten. Thus by S. Augustines rule, beleefe is chiefly required to the receiuing of the Sacrament, though M. Harding makes no accompt whether we beleue or not. S. Cyprian calleth the Sacrament, *Cibum mentis non ventris*, the foode of the minde or Soule not of the belly. Tertullian sayth, Christe must be deuoured by hearing, chewed by vnderstanding, and digested by fayth. Saint Augustine sayth, To beleue in Christe, that is the eating of the bread of lyfe. And he saith also, Vnlesse yee eate the fleshe of the Sonne of man, and drinke his blood, yee shall haue no life in you. Christe seemeth by these wordes sayth Saint Augustine, to commaunde vs to doe an horrible wickednesse, for it is an horrible matter to eate mans fleshe, or to drinke mans blood. Therefore this is a figure commaunding vs to bee partakers of Christes passion: and

comfor-



comfortably to laie vp in our minde: that his flesh was crucified and wounded for vs.

Therefore the eating of the Sacrament of Christs body with our mouthes (as Maister Harding doth dreame) is not to eate Christs fleshe and drinke his bloud, for this holy Sacrament of Christs supper is the fode of the soule not of the bodie, and as the bodie hath a mouth whereby it dothe feede Corporeally, so hath the soule a mouth whereby it doeth feede Spiritually, which mouth of the soule is faith, and as our bodies are fedde and nourished by eating of meate, so are our soules fedde and nourished by beleauing in Iesus Christ.

For if there be none other eating of Christs body whereby we shall haue eternall life, but only by the fantastickall & fleshy eating with our mouth and teeth: then how can the holy Fathers in the old time befoze Christ, be saued: as Abraham, Isaac, and Iacob, Moses, David, Samuell, and other of the holy Prophetes, that neuer did eate the Sacrament with their mouthes & neuer knew it: There haue bene a great sorte of godly Partirs, yong christian childre, besides the theefe that died with Christ on his right side, whome Christ promised that he should be with him in Paradise, that haue not with their mouthes eaten this Sacrament: yet I trust fewe will therefore saie that they are all damned. But if this eating of the Sacrament with the mouth as M. Harding saith, and many of you beleue, be the true & perfect eating of his body or flesh of Christ: then there is none other shift, but they all must needes be dāned. As it appeareth by Christs owne words, for he saith, vnlesse you eate the fleshe of the Sonne of man & drinke his bloud, ye haue no life in you. *Luke. 13.* Hereof we must needes conclude, (if your Romish religio & doctrine be true, that Abraham, Isaac, Iacob, Moses, David, al the Patriarkes & Prophetes and other holy men, & al his godly Partirs, al yong children, yea & the theefe that Christ promised to be with him in Paradise, & neuer did eat or receiue the Sacrament with there mouthes, haue

no

## A perswasion

no lyfe but are vtterly damned for ever. Which no true Chriftian will beleue. Therfore if you will needs beleue the Popes Transubftantiation, and that the Sacramentall bread is turned into the body of Chrift, and that if you eate it with your mouth & champe it with your teeth that then you eate the very bodie & flesh of Chrift: then you must also beleue that al these holy men, martires, yong chylzen, and the theefe that neuer did eate it with their monthes, are damned. Which Diuelish and most vnttrue doctrine I hope you wil beleue no longer, but if you do, yet we will rather beleue they are faued, & that your Diuelish doctrine of Transubftantiation is altogither falfe. Thus you may fee into what a great mischief & inconuenience you are bzruen by beleuing that the Sacramentall bread is the very body of Chrift. And now marke well, how you are bzought into another maruelous mischief and inconuenience by this your Romifhe doctrine. Chrift sayth, Whosoeuer eateth my flesh and drinketh my blood, hath eternall life, and I will rayfe him vp at the last day. Now if your eating of the Sacrament with your mouth and teeth, and your drinkeing of the wine, is the right eating and drinkeing of the bodie & blood of Chrift: then Iudas is faued, for he did eate & drinke it, and Jewes, Turkes and the Heathen worshippers of Idols shalbe faued, if they once catch holde of your bodie of Chrift and eate it, yea and the little Moufe shalbe faued if she catch it and eate it, (for I dare say for hir that she neither belænes in Chrift, nor would beleue that it were the bodie of Chrift, but a pæce of bread or a cake, for if she did thinke it were the bodie of a man she would not come so nee it.)

Thus if it be the very bodie of Chrift, and be truly receyued whether one beleue in Chrift or not, then the greatest Infidels, Idolaters, Tirants, and the most wicked persons on the earth, yea and the Moufe, the Dogge, or any other beast, (if they may once get this your Chriftes bodie into their monthes & mawes,) are sure to be faued, & Chrift will

*Iohan. 6.*

will raise them vp at the last day, for Chzist saith (as it is befoze) whosoever eateth my flesh and drinketh my blood, hath eternall life, and I will raise him vp at the last day. And so by this your true & reasonable doctrine, Chzist will raise vp Wile and Dogges that hane and shall eate your Sacrament, at the last day, and also by this meanes the thase is damned that Chzist said should be saued, and Iudas is saued that Chzist saide was damned.

When you haue red this, may you not be ashamed, that euer you gaue such credite to this vile & Diuelish doctrine of the Romish Church. Yes verily, if you haue any witt or reason, but especially any sparke of the grace of God.

See hereafter I praise you, how Chzistes doctrine and your Romishe religion agrees in this point, forsooth euen as it doeth in all the rest. Chziste sayde, I am the liuing bread that came downe from Heauen, but cleane came: and quite contrarie, you saie that your earthly dead bread, is Chzist that went to Heauen, for I am sure, that the bread that you make your Chzistes bodie of, was neuer in Heauen), therefore your bread neuer came from heauen, and so your bread can not be the bodie of Chziste), for that hee saith, I am the liuing bread that came downe from heauen. And so your dead bread can not be the bodie of Chzist. And now because it can not be the liuing bodie of Chziste: it must needs be a dead Substance or peece of bread. Therefore be no longer allured by the Romishe Religion, that teacheth you thus falsely and vnrasonably, that the Sacramentall bread by their consecrating of it is the bodie of Chzist, but belene as the Gospell doth tell you, the Apostles do shewe you, as Saint Steuen doth learne you, and as your Cræde doth teache you, that the bodie of Chziste is now in Heauen, on the right hande of God the father, from whence hee will come to iudge the quicke and the dead.

*Iohan. 6.*

And if these be not sufficient to persuade you that he in his bodie is in Heauen and no where else, you shall heare

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the



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*August. in  
Iohan. tract. 8*

*Fulgen. ad  
Regem Tra-  
sym. lib. 2.*

the opinions of auncient, godly and learned men, therein. S. Augustine saith, *Ibat per id quod homo erat : manebat per id quod Deus erat, &c.* Christ departed by that he was man; but abode by that he was God: he departed by that that was in one place: he abode by that that is in all places. Fulgentius wrytes as followeth concerning Christes absence and presence. *Secundum humanitatem suam localiter erat in terra, &c.* Christe according to his manhood he was placed in earth: but according to his godhead he filled both heauē & earth. The manhood of Christ is contained in place: the godhead of Christ is infinite and in all places. The fleshe of Christ is doubtles locall or in place: the godhead of Christ is for euer in euery place. There remained still in Christ the infinite godhead: there was receiued of him a locall manhood: how ascended he into Heauen, sauing he is very man containd in place? how is he present with the faithfull, sauing he is infinite and true God? And last of all he saith, *Vnus idemque Christus secundum humanam substantiam, &c.* Christ being one according to the Substance of his manhead, was absent frō Heauen when he was in earth: and he forsooke earth when he was in heauen. Now if we may beleue Christ, if we may credite our Crede, if S. Steuen said truly, if S. Paule be true of his woꝛde. If Tertullian, Cyprian, Augustine, Chrysostome, and this Fulgentius, with many other godly fathers and learned wryters haue not sabled herein: then surely the very body of Christ, that died on the Crosse, is at this present time in heauen on the right hand of God the Father, & neither here on earth nor any where else, though the Pope and his Parasites tell vs that he is here.

*Jewel in dese.  
Apol. pa. 259.*

But marke further & you shal see how learnedly & clarkly M. Hard. goeth about to proue this turning of a cake into Christ. Who saith, that Christ made his Apostles (saith M. Jewel) ministeriall Spirits, saying, Do this (wherein is contained make this) in my remembrance, saying a litle before, that Christe was a Priest, and consecrated as a Priest, as S. Hier. dothe witness, that as Melchisedech in foreshewing the

the figure of Christ had done, *Panem & vinum offerens, ipse quoque veritatem sui corporis & sanguinis representaret.* Christ himselfe also should make present the truth of his body and blood. To whom that famous and learned man M. Iewell late Bishop of Sarisburie, answered as followeth, Is *representare* Latine to make present M. Harding? what Grammarian euer taught you so to say: or what making finde you in this worde? as you tender your credite, tell vs who euer spake such Latine: or out of such Latine made suche English? if you can shewe vs no better Author, wee muste needes thinke it is your owne, &c. but that *representare* should signifie, eyther to make Christes bodie, or to make it present, no man I trowe euer durst to say so but Maister Harding. In these woordes doe this, you say is conteyned make this: doth Christ bid you to make this in deede Maister Harding, and what this I pray you would you make? ye will say Christes bodie, but Christes bodie as we beleewe is made already and needeth no newe making at your handes. But you will say you will make Christ in remembrance of Christe. All this is meere follie, for euery way yee tell vs you make Christ. Presume not Maister Harding to make him that made you, it is inough for *Stella clericorum*, to say, *qui creauit me*, &c. he that made me hath giuen me power to make him, a Priest is his makers maker. (by this meanes the Priest was before he was, and God was not God when he was: oh abhominable doctrine) But God hath made Hell fire to the destruction of all them that yeelde their mouthes to speake suche blasphemie. Thus Maister Iewell answered and confounded Maister Harding, that so foolishly and falsly did expound and wrest the wordes of Christe for the making of Christ of a pece of bread.

Marke further howe learnedly and truely Maister Harding commendes and extolles the Masse: vpon whose wordes Maister Iewell wryteth as followeth. M. Harding (sayth he) maketh as though in their Masse, the Lords  
Iewel. in defe. Apol. pa. 276.

ff. ij.

banket



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banket is so purely, finely, truly, and so delicately drest, and that it is such a feast for the people, as the lyke is not in any thing else, saying, let this banket be dight as it ought to be, let the best dishe be made readie, &c. Good Christian reader (sayth **Maister Jewell**) the best, the wholesomest, the most pleasant, and most comfortable dish at this table, is the death of Christ, that lambe of God that hath taken away the sinnes of the world. Thus Christ himselfe the maister of this feast, hath willed vs to dresse this dinner, Do this saith he in the remembraunce of me. **Likewise Saint Paule sayth**, as often as ye shall eate of this bread, and drink of this cup, yce shall shewe forth and publish the Lordes death vntill he come. This banket therefore is not the outward or bare Sacrament. **And as it is alleaged out of S. Ambrose**, this banket is not the bread (of the Sacrament) that passeth into the belly, but the bread of euerlasting life, which relieueth the Substance of the Soule, &c. **Likewise Saint Augustine sayth**, hee that is blinde in his harte within, seeth not Christe that is our bread. And is he blessed? no man will so saie, vnlesse he be one as blinde as he. **And so Maister Jewell goeth on and sayth**. But what manner of feast is it that M. Harding prepareth for the people? how is it seasoned? how is it drest? firste by vncurtuous and vnciuile dealing, he withdraweth the one halfe, that is the cup of the new Testament, and reserueth it seuerally to him selfe. And yet he woulde make the people beleeue, they haue the whole. And this doth he when he hath the greatest companie to sup with him, & when his feast is best furnished, otherwise he suffreth his guesstes to stand a loofe, & he consumeth all his prouision himselfe alone. Neither hath hee any thing to set before them, sauing onely a cold surcharge of dead shewes and dumbe Ceremonies. The poore people heareth nothing: vnderstandeth nothing: eateth nothing: drinketh nothing: tasteth nothing: they publish not the Lords death: they know not the Lords supper. To such a bāket *Pasfetes* the Ingler vsed sometimes to cal his friendes,



friendes, there was great varietie and plentie of all maner of meates and drinckes the table full: but when anye of the guesites would haue touched any thing, it vanished sodainly away and was turned to nothing: and so when their eyes were ful, they put vp their kniues & rose an hungred. Euen thus M. Harding feedeth and feasteth the people of God with shewes and Ceremonies, & suffers them in the meane while to sterue for hunger. Euen as the Prophet sayeth, it *Esa. 29.* shall be like a dreame of a hungrie man, beholde he eateth and maketh merrie, but when he is awakte his soule is empty. Thus excellently and most truely hath that famous learned Bishop M. Iewell compared your great and wondrous feast in the Masse whiche M. Harding so highly commendeth and maintaines, to the feast of Paletes the Jugler.

Your Romish religion is so fond, childishe, & false, that it bewrayeth it selfe, and hir champions that seeme to defende hir, doe wounde hir and quite ouerthrowe hir, and the more they approue hir, the more they disproue hir, for though M. Harding both praise his Masse to be such a maruellous and godlye feast, yet it appeares that the maister of the feast is but a very churle, for (as M. Iewell sayeth) he hath none to his feast or dinner but himselfe: but Christs Supper (though M. Harding commendeth it not) was more like a feast than your Masse, for he did not eate his Supper by himselfe, but he had all his Apostles to it (yea Iudas his enemye that betraide him, and all) and they did eate & drinke with him, and he deuided both the breade and wyne among them: but the Priest at the Masse; though he breake the bread, yet he eateth and drinketh al himselfe. Therefore if the Masse be a feast, it is not onely a churles feast; but also it is quite contrarie to Christs feast, as before is well proued. Therefore in all things the Papistical religion and doings be quite contrarie to the doings of Christ.

And so that in many places before, it appeareth that your Romish religion doth ouerthrowe it selfe; euen so I will now by your Doctors owne doctrine, ouerthrow your

Christ of bread. It is concluded in a Booke called *Antididagma*, lately set forth by the Chapter of *Colain*, that the bare wordes of Christs institution without the wordes of the Canon of the Masse, are not sufficient to make consecration. If this bee true, then Christ dyd not consecrate the breade and wyne, because the Canon of the Masse was not then, nor of a good while after. And you saye that before the consecration the breade is not the body of Christ, so that for want of consecration, Christ dyd not make the breade his bodye, and because your Priestes making of Christs bodye dependes wholly of Christs making the breade his bodye, for that they claime to do as he did, and by the wordes that he spake, therefore they doe not make the breade Christs bodye, because Christ made not the bread his bodye: and thus by your owne doctrine, your changing of the breade into the bodye of Christ, is cleane overthrowne, and therefore it must needs bee breade still, and so they teache you falsely, and you beleue falsely that the Sacrament after it is consecrate, is the body and blood of Christ.

*Jewel in defence. Apolog. pag. 314.*

Marke further of the goodly doctrine of your Romish doctors in this point, Clemens that they will call the Apostles fellow sayth, Let no Mise dung be founde among the fragments or peeces of the Lords portion (meaning the Sacrament) if Clemens said so, then he did not it to be the body of Christ. For the glorious body of Christ is not nor will bee where such filth is. The Glose also saith, that the bodye of Christ may be vomitted vp againe. O horrible wordes, not meet to be named or once thought, though þ priestes Christs body of the ir owne making may be vomitted vp, yet we are sure that the body of Christ which is in heauen, will suffer no such absurditie.

And as this their doctrine is absurd & wicked concerning their transubstantiation of the bread into þ body of Christ, so is the doings & superstitious ceremonies of the Priest in saying of the Masse (and celebrating as they call it) of their  
said



said body of Christ as fond and ridiculous, as may appeare by their duckings, turnings, crossing, lyecking, and seyned sleeping, with many other such toyes, with the childish and ridiculous garments and attyre that he then weares, best more like a player than a Priest.

But Doctor Durand sets out the Priest then as though he were in his complete harneys. Who sayeth as followeth. His Amyss is his heade peece, his Albe is his coate of *Jewel in de.* male, his Girdle is his bowe, his Subcingle is his quiver, his *scnf. Apolo.* stoale is his Speere, his manyple is his Club, his Chyfeble is *pag. 39.* his target, and in the ende he sayth, these be the peeces wherewith the Bishoppe or Priest must bee harneyssed, that will fight agaynst Spirituall wickednesse. Muste not thys bee bothe a holpe and strong harneys, the Diuell dare not come nere hym that hath all thys on his backe. If the Diuell wyl be afrayde, it must nedes make him flye awaye for feare.

I remember that Saint Paul telles vs of a harneys for *Ephes. 6.* vs to weare to resiste our spirituall enemye and the fyrie Dartes of the Diuell, but among all thys harneys he names not one iotte of the Priestes harneys that he weares at Masse. Whose wordes are these. For this cause (sayeth he) take vnto you the armour of GOD, that ye maye bee able to resiste in the euyl daye, and stand perfect in all thinges. Stande therefore, your loynes gyrted aboute with veritie, hauyng on the breast plate of righteousness, and shodde with shooes prepared vnto the Gospell of peace, aboue all take to you the shielde of faythe, wherewith yee maye quenche all the fyrie Dartes of the wycked. And take the Helmette of saluation and the sworde of the Spirite, whiche is the word of GOD. And praye alwaye wyth all manner of prayer and supplication, and that in the Spirite, &c. Nowe here is not one worde of Doctor Durands harneys, therefore (if it be so good a harneys as he makes it to be) I muche

muste



## A perswasion

musse that S. Paule did leaue it out and spake not of it: be-  
like either S. Paule knew not of it, or he had forgot it, or else  
did mislike it: but bicause we are assured that the armour  
that S. Paule speakes of, is an olde auncient harneys, and is  
an armour of p[ro]fesse, and this Doctor Durands harneys is  
but some cou[nt]erfeit & new made harneys, therfoze y<sup>e</sup> Popes  
P[ri]ests were best to th[ro]we alwaye Doctor Durands har-  
neys, and to take S. Pauls sure armour of p[ro]fesse.

*Jewel in de-  
fen. Apolog.  
pag. 92.*

Marke I beseeche you to what straites the Popes Doc-  
tors are diu[er]s, for the p[ro]ouing of this their transubstantia-  
tion, and changing of the bread into the body of Christe, and  
yet it will not be, nay they are vanquished with their owne  
argumentes. For they saye that the body of Christ in the  
sacrament, hath neither forme, nor proportion, nor limita-  
tion of place, nor distinction of partes, and is neither highe  
nor lowe, long nor short, thicke nor thyn, and yet for all this  
saying, many of you beleue firmly that it is the very body  
of Christ, truly if it be so, it is the strangest body that euer  
I hard of, if they make Christ body such a body, but for ma-  
ners sake, he were as god haue neuer a bodye. This your  
Christes body is such a body by their saying, that none can  
see it, feele it, heare it, nor perceiue it: and so within a whyle  
they will make (I hope) that not none will beleue it, and  
when none beleues it, then farewell the Masse the flowre  
of your follie. I haue heard diuerse of you say, y<sup>e</sup> they would  
desire no better iudge than S. Augustine, well I am content,  
S. Augustine shall be iudge, but when you haue heard hym  
speake, I feare you will not like his iudgement. But if S.  
Augustine or any other shoulde say that the body of Christ  
may be without shape, proportion, qualittie, quantittie, or be  
without place, I would saye then that neither he nor they  
were wo[orthy] to be counted to be learned, or at the least wel  
learned. Nowe let vs heare what S. Augustine saith in this  
case. These are his wordes, *Spatia locorum tolle corporibus, &*  
*nusquam erunt, & quia nusquam erunt, nec erunt, &c.* Take away  
(sayth he) from bodyes limitation of place, and the bodyes  
will

*August. ad  
Dardanum  
epist. 57.*

will be no where, and bicause they be no where, they wil be nothing. Take awaye from bodyes the qualities of bodyes, there will be no place for them to be in, And therefore the same bodyes must needes be no bodyes at al. And now by cause that which you call the bodie of Christ, hath neither quantitie, qualitie, noz place, neither proportion of a body: Therefore by Saint Augustines iudgement, it is no body. And if it be no bodye, then it muste be bread, or else it must needes be nothing, but I truste you wil not say, that it is nothing, & the Priest doth consecrate, or that it is nothing that he doth holde ouer his head. Therefore you were beste to take and vse it, as Christe by his Gospell hath appointed, and as he himselfe did vse it: and so you shall haue it, (thoughe not Christes very bodye) yet a worthy something, that is, a holye Sacrament, a pretious pledge, a singular seale, a soueraigne signe, and a most comfortable remembraunce of our redemption and saluation by the passion and death of our Saviour Jesus Christe the sonne of God.

Marke I beseech you how wide they wander that walke in a wrong way. Was there euer any thinke you, did so grossely, so fondly, so vnlearnedly, and so vntruely applye the sacred Scriptures as Maister Harding one of the Captaines of your crue hath done, for the prouing of this your Transubstantiation, or changing of the bread into the body of Christe: I thinke but a fewe: For he saith, That the sonne of man came not to destroy but to saue: That is, He tooke breade and wine and turned them into his bodie and bloude, aduancing these (creatures of breade and wine) to a muche excellenter condition (than they were before) but so as they shoulde lose none of their former vertues, (but that they shoulde haue stil their colour, thicknesse, waight, tast, and all other their accidents.) And these their accidentes forsooth were the thinges that Maister Harding saith that Christe came to saue. Oh that euer a man that hath learning and knowlege, discretion, wit or vnderstanding, and

*Confutati.  
Apolog.*

Eg.

that

*Math. 18.*

that professeth himselfe to be a Christian, shoulde either in earnest or in boorde write or affirme any such thing, for Christ came to saue (mans soule) that was lost. But now let vs weigh to what moze excellent condition or state þe bread & wine is brought moze than they were before: (vnlesse he ment they were changed into a sacrament, which is not the marke he here shotes at,) they haue the same colour, taste, weight, bignesse, smel, fashion, nature & vertue of bread and wine as they had before. And this he saith Christ came to saue, (for feare belike they should al else haue flowne or gon away.) But would al these haue remained still if þe substance of bread & wine had bin gone: can a man take a pot, & leaue the weight, þe colour, the bignesse, þe thickness, the length, þe bredth, & the fashion behinde: this passeth all Aristotles learning: no, no, if you take away the fire, you take away also þe brightnesse & heate of the fire. For if the brightnesse, colour, and heate of the fire remayne, the fire remaynes also. Call you this changing of the bread and wyne into a moze excellent condition: or as you meane into a moze excellent matter of substance: this your changing of the bread & wine into the body of Christ, and as you say into a much moze excellent condition, is lyke as thonghe one shoulde saue to a poore lame leane cryple, sitting in the colde with nothing but a shirte on his backe, sirra, by that time I haue sayde certaine words ouer thee, thou shalt be a godly, strong, faire, and well liking King, and when he hath spoken the wordes, yet the colour, length, bredth, weight, proportion, fashion, lameness, leanness, and the shirt, and all to see to of the lame cryple is there as was before, doe you thinke the man is gone and left all these things behynde hym: you may make soles beleue so if you wyll, but I thinke if one aske all these accidentes, whether the lame cryple were gone or no, they woulde answer him and saue that the same cryple is there as he was before. Wea and woulde bee angrie with hym that made him such a King. He myght well say to him that made him such a King, but for the name of a King,



King, he were as good be a poxe lame leane cryple as hee was befoze, and myght also say that he coulde make such a King himselfe. Euen so the least childe that is, may quickly make suche a bodye of bzeade as you make. Therefore thinke not but that the substaunce of bzeade and wyne remaines still, though as Saint Augustine sayeth, they are changed into an other thing, which is into a holy Sacrament, which is a signe of Chrisses death, and a pledge lestes of Christ, that he will come agayne at the laste daye: and yet the verye substaunce of bzeade and wyne remaines still.

A garland of Iuie befoze it be hanged out of a tauerne, is nothing else but a garlande of Iuie, but when it is once hanged on a pole out of the Tauerne, then it is chaunged into an other thing than it was befoze, for it is a signe that there is wyne to sell. Notwithstanding it is styll a garland of Iuie. But if one woulde bee so sonde as to saye, that the same garlande of Iuie that hanges out of the Tauerne, is the verye wyne it selfe that is in the Tauerne, there is none woulde beleue hym that is wise. Euen so I muste counte you most sonde and swlish, that take the Sacramentall bzeade and wyne to bee the verye bodye and blood of Christe, which are signes and tokens of the bodye and blood of Christ. But some of you haue sayde (so sayne you woulde haue a Christe of a Cake) what: dyd not Christ at a marryage turne and chaunge Water into Wyne, and why myghte not he then turne the Sacrament into his bodye? forsooth and well sayde, you haue broughte such an argument for the prouyng of your Christ of bzeade, as I wyll desire none other for the ouerthrowing of your Christ of bzead. Christ you say turned Water into Wine, Ergo, Christ turned the Sacrament into his bodye. If you coulde proue the one aswell as we can proue the other, we shoulde agree better herein than we doe: but marke howe your owne weapon should wound your enemye doth kill your selfe. Christ by a wondreful myracle at a marriage

## A persuation

in *Cana of Galile*, turned water into wine, (but the Pope and every one of his Chapleynes tagge and ragge by your sayings doe a greater myracle than Christ did, for they turne a peece of bread into the body of Christ. Nowe you shall see whether Christs myracle and the Popes myracle are like or not: nay in all wyse mens eyes it shall appeare that Christs turning of the water into wyne was a great myracle, but the Popes turning of bread into y<sup>e</sup> body of Christ is no myracle: for the water that Christ turned into wyne, was very pure and good wine in colour, taste, and smell, and had all the qualitties of perfect and excellent wine: but the bread after the Priestes (as they say) have turned it into the body of Christ, is very bread still in colour, in smell, and in taste, and is neuer a whit changed, and hath all the qualitties of bread as it had befoze. So that if Christ had turned the water no better into wine than the Priestes doe turne their bread into the body of Christ, the Jewes would haue drunke none of Christs wine, they would haue bidde hym drinke it himselfe, and might haue sayd but for the name of wine, one were as good to drinke faire water. But if the Priestes did turne the bread into the verye body of a man, with head, face, body, armes, legges and fete (as all men haue, and that we might see it and feele it, as the Jewes did the wine that Christ made of water, then many woulde a great deale the better beleue them. For seeing manye doe notwe beleue them, a great sorte moe woulde then beleue them. Which if they shoulde doe, yet for all that no godly or wise man woulde beleue that it were the verye bodye of Christ, but y<sup>e</sup> it were some other fantastickall body wrought by the power of the Diuell. For though by myracle one creature may be changed into an other contrarie creature, as Christ turned water into wine (which were two contrarie creatures,) yet a creature by any meanes can not be turned into Christ our Creator, both God and man. But whereas Christ turned water into wine, that is one creature into an other contrarie creature, the Priestes would  
make

make vs beleue that they turne a creature which is bread, into Christ which is no creature but God & Mā, & the sonne of God creatour & maker of all things. So that Christs body cannot be made of bread nor of any other thing, for Christ is the Sonne of God, and was not made, but was begotten by God his Father, and was conceived by the holy Ghost, and bozne on the virgin Marie. Therefore let it neyther sinke in your mindes, that a peece of bread or a cake can be turned into the bodie of Christe, nor that the bodie & bloud of Christ is to be eaten and drunke with our mouthes, and so to be conueyed into our bodies, as other meates and drinckes are, but they are onely fode of the Soule, and must be eaten and drunke of the same by faith, as before is declared.

If the Canibals are to be abhorred, bicause they deuoure and eate mans flesh, their enemies whome they take in the warres: are not you then much more to be detested, that are not ashamed to eate and deuoure with your mouthes and teeth the very bodie of Christ your great & high friend, the onely Sauour of all the worlde?

Bels Priests were much more to be commended than the Popes priestes, and were not such Caniball rauenours as they be, for they did honoz their God Bell, and did but eate his meate from him: but the papisttcall Priests after they haue honoured the bodie of their Christe, they eate him cleane vp & deuoure him. Are not these fellows worthy to haue a Christ, that after they haue honozed him a litle do then eate and deuoure him: that he shall neuer be seene againe?

If King Cyrus did put the 70. Priests of God Bell worthy to death for eating their Gods meate from him: surely then our Onene might more lawfully put the papisttcall Priests to death that eate and deuoure vp their Christ himselfe.

But the Priestes haue none other song but this, Christ sayd, This is my body, therfore it is the bodie of Christ: and

*The storie of  
Bel.*

*Math. 26.*

Eg. 14.

Christ



*Iohn. 14.*

Christ had them eate it, and therefore according to Christes commaundement they eate the bodie of Christe: well the meaning of those wordes and what is the true eating of Christes bodie, is sufficiently expessed before, but to daine you cleane from this grosse and absurde error, marke wel these reasonable argumentes following. As Christ did say this is my bodie, so he said, I am the waye, &c. yet wee must not thinke therefore, that he is a very waye that leades vs from Towne to Towne: or that wee muste treade or goe vppon him when wee walke or goe to any place: as the proude Persian Prince Sopores bled to treade on a Kings backe when hee got vp vpon his Horse. But as this worthe Sacrament doth signifie Christes bodie, which by his death hath redemed vs: Euen so Christe is our Spirituall waye, by whome we must go to Heauen. And as our common wayes leades vs in our earthly tranell, to the place wee determine to go: so Christe doth onely lead and direct vs in our Spirituall iourney to Heauen.

*Iohn. 8.*

Christe also saith, he is the light of the worlde. If wee shoulde take these wordes litterally and as they are spoken, then wee might say that Christe is the Sunne that shineth dayly vpon vs, for the Sunne is the chiefest lighte that wee in this worlde doe see by, and without it we could not so perfectly direct our iourneis in this worlde as wee do. But Christ doth not meane that he is the Sunne or any suche light: But as the Sunne doth giue vs light to direct our iourneis on the earth: so Christ being the Sunne of God, doth shine and giueth vs our whole light in our Spirituall iourney to Heauen. And thus Christe is the light of the worlde, that in this worlde doth light vs to Heauen. Christe also sayd, I am the doore, but wee muste not thinke (though he sayde so) that he is a very doore, but in some respect is lyke vnto a doore, for as the righte and readie waye into a house, is to go in at the doore: so Christ is the very true doore of Heauen, by whome euery one must

*Iohn. 10.*

must enter that shall go into Heauen. And as Christ calleth them Thieves that enter into the house any other waie, but by the doore, euen so they are Spirituall thieves and enemies to God, that goe aboute to enter any other waie into Heauen than by Christe the true doore of Heauen. And this is the true meaning of Christe that sayd he is the doore.

Christ also sayd, haue I not chosen twelue of you, and one of you is a Diuell? (meaning Iudas that after betrayed him): if we may credite old wines fables, the Diuell hath hornes and clouen fete, yet we must not thinke, (though Christ called him so) that Iudas was turned or Transubstantiated into a Diuell, and had hornes and clouen fete: But as the Diuell is a murtherer and a betrayer of innocent blood, so Iudas did resemble the Diuell in betraying his innocent maister Christe: and in procuring his death.

Thus you may see that the wordes of Christ are not alwayes to be vnderstanded litterally as Christe spake them, no more ought those wordes spoken by hym of the Sacrament. But if all this that is sayde herein, will neyther satisfie nor perswade you, I woulde fayne knowe of you, whether the bread is turned into Christes bodie, that was vncrucified or that was crucified, if you saye it was his bodie that sate among his Disciples at his last Supper before hee was crucified, then how coulde he die on the crosse after, seeing his Apostles had eaten his bodie before: If you saie, it was his bodie after it was crucified, that coulde not be, for when he brake the bread to his Disciples, he was not then crucified, therefore he could not gyue them his crucified bodie to eate, for then it was not crucified, for as one can not gyue to any baked bread before it bee baked, so Christe coulde not gyue hys crucified bodie to his Disciples before it was crucified. And thus enery way you are dyspuen to a mischiefe.

There

## A perswasion

There was a learned man (he was a maister of Arte at the least) chaficed to be at supper where I was with diuers other, who said then that he would proue by Scriptures & by learning, that the bzead after it is consecrated by a priest, is the very bodie of Christ, the same that was bozne on the virgin Marie: whome then I asked if he would stand to his worde, and he said he would: then I said to him againe, that I would eyther make him denie his worde, yelo unto me, or else hold his peace, for want of answer: who answered me againe (as it seemed) both proude and disdainfully, saying that I was to yong a Scholler to do that. Then I sayd againe, if I do it not, then let all them at this table beare witnesse of it. And thus I began with him. I pray you sit how long is it since Christ was bozne on the virgin Marie, and began in his humanitie: forsooth sayd he aboue fiftene hundredeth yere since: you will denie this saide I, no that I will not saide he, for I can not if I would: then I answered him again, I feare either you wil denie it, or else hold your peace, which is as good as a grant, for *qui tacet consentire videtur*, you are not ignorant I am sure sayd I, y to morrow there wilbe many Passes sayd & song (though not in England,) yet in Rome, Italie, Spaine, France and other places: that is surely so, said he: at the same Passes to morrowe, said I againe, you are sure that y Priests will haue litle cakes, & untill the Priests haue consecrated them they are bzead, yea said he that is very true, but aslone as he hath consecrated them (said I) then it is the very bodie of Christ, that I must needes graunt sayd he: then said I to all them that did sit at the table, maisters I pray you beare recozde, this Gentleman said in the hearing of you all, that to morrowe the litle cakes before the priests consecrate them, be bzead, and immediatly after they haue consecrated the same, they are then the very bodie of Christ. So that hereby he plainly affirmes, that to morrow the bodie of Christ wilbe made of a peece of bzead, or that a litle cake will become the bodie of Christ, whereby the bodie or humanitie of Christe will



will begin to morrowe : notwithstanding he sayd as you did heare but euen now , that it is aboue fiftene hundred yeres since the humantie of the body of Christ first began . Which when I had spoken, all they at the table did not only hold their peace, but also the sayd learned Gentleman had neuer a worde to say. Wherein he did wisely, rather to say nothing, than nothing to the purpose. And thus by this true argument he was confuted, that by false argumentes thought to confute the truth.

And if this argument will not suffice you with diuers befoze that are infallible, but that you wil needes persist in your most grosse opinion, & beleue that the Sacramentall bread is chaunged into the verie bodie of Christ, then I would faine know why the Priestes are allowed and doe vse to burne their bodie of Christ, when it doth putrifie, is mustie or ware mowlie: (for they will keepe him no longer than he is mans meate) which shewes that in continuance of time it wil putrifie & be mowlie or mustie: but what wise man or what Christian can once think that y<sup>e</sup> bodie of Iesus Christ, the Sonne of the Eternall God, the Saviour of all mankind and the King of all Kings, that shall reigne in euerlasting glozy, can putrifie corrupt, or ware mowlie or mustie:

*Monumentes  
of the church.  
pag. 1330.*

But I will go further with you, what is that is burned or that was burned when Pope Hildebrand did cast the bread his bodie of Christ into the fire, or wherof are the ashes that commes of that you burne, or that Pope Hildebrand burned, eyther they must be the ashes of the body of Christ, or the ashes of bread. If they be ashes of the bodie of Christ, then why do they burne the bodie of Christ: and what wicked wretches are they that burne the bodie of Christ: no maruell though they burne the poore seruants of Christ, when they like not to burne the bodie of Christ himselfe. But if it be lawfull for them now in this world to burne Christs bodie whiche they make themselves: then it is as lawfull for God hereafter in the world to

Wh.

come

come to burne their bodies and Soules that hee made himselfe (farre inferior to Chyistes bodie,) which I feare hee will, vnlesse they repent betymes this their maruelous abusing of the worthy Sacrament (whiche Chyiste lesse vs for a memoire of hys death and Passion,) and for thus deludyng the people of God. And if they are the ashes of bread that is burned, then why do they make vs beleue that it is the bodie of Chyiste: but there are some of you so vnshamefast, y<sup>e</sup> to maintayne your errors, haue sayd that neyther the bodie of Chyiste nor the bread is burned, but the Accidentes, that is the whitenesse or colour, the roundnesse, the breadth, the thiknesse, the taste and the smell is burned, and thereof the sayde ashes came: that is very strange that a matter or Substance, (which is the ashes) should come of Accidentes. This is moze than euer I knew, I haue heard that Accidents come of a matter or Substance, but not Substance to come of Accidents. If the Accidentes were burned as some of you saye, then I would know whether the Accidentes of Chyistes bodie or of bread was burned. If you saie they were y<sup>e</sup> Accidentes of Chyistes bodie that was burned, and his bodie is whole and sound and vnburned, then you haue dyest Chyiste well in dyede, you haue made Chyiste to haue a proper bodie, yea such a bodie as fewe haue heard of, for then the bodie of Chyist is neyther shorthe, long, thicke nor thinne, grosse nor leane, round nor square: and you haue made him also without weight, colour, taste, and smell, what a kinde of bodie haue you made Chyist to haue, for want of his Accidentes which are burned: there is not such a bodie to be found in all the whole worlde, as you haue made Chyiste, if you haue burned al these his Accidentes from him. If you say you burned the Accidentes of bread, as the roundnesse, thiknesse, thinnesse, weight, taste, smell and colour, and left the bread remaining vnburned, the you burned no part of the bodie of Chyiste, & so your Sacrament was not the bodie of Chyist. But I would very fayne see that bread that you dyest in that

that order: it woulde be a strange cake if one might see it, that hath neither colour, taste, smell, thicknesse, length, breadth, nor weight, such a peece of bread or cake was neuer yet scene nor neuer will be. You may see what mischieues, incoeuientences, and impossibilities you bring your selues into, with maintaining your most false and grosse opinion of Transubstantiation. So that whether you burne the bodie of Christ or the bread, or those Accidents either of the bodie of Christ or of bread, you are confounded, & your Christ of bread cleane lost and vanished, and your Christ of bread proued nothing but bread, & so you do honor, worship, knock and kneele to a cake or peece of bread, whiche must needs be most wicked and detestable idolatrie.

And further, if you saie you burne but the Accidences, so mighte Iosias also saie, when he burned the Priestes of Baal on the Altars whereon they committed Idolatrie, that he did not burne the Priestes nor hurte their bodies, for he burned but their Accidences, as their colour, their length, breadth, weight, thicknesse, thinnesse, sauour and such lyke. So if the Quenees Maiestie should burne these spissall Priestes, that make Christe and eate Christe, and if he once be past mans meate, burne Christe, (who hath as great authoritie so to do as Iosias had) He might likewise saie their fleshe nor bodies were not burned nor hurte, but their Accidences, as their length, breadth, thicknesse, thinnesse, weight, and colour, and such like: but if they were thus handled (though they woulde make vs beleue that nothing of the Sacrament is burned but the Accidences,) they woulde then both beleue and feele, that their bones, fleshe, skinn, sinewes, and all their whole bodies were burned aswell as their Accidences.

Marke this also, if the bread bee chaunged into the bodie of Christe by the Priestes consecrating it, then why was the Emperoure Henrie the sixth, poisoned by eating the bodie of Christ: and why was Pope Victor poisoned in his Chalice by drinking the bloude of Christ: *Carion. Martinus Polonus.*



John. 11.

is the bodie of Christe nowe so farre contrarie to it selfe  
 to that it was before, and is nowe become a destroyer and  
 killer of menne, whiche before was a he'per and healer  
 of men: a miruailous matter, when Christ was here on  
 earth and his bodie not glorified, he raysed Lazarus from  
 death to lyfe that had bene foure dayes dead: and now that  
 he is in Heauen and glorified, his bodie hath paysoned and  
 killed men that had lyued aboue thirtie yeres, and so  
 brought them from lyfe to death. Therefore how soeuer  
 you haue vied Christ amog you, he is wonderfully changed.  
 A man would thinke it had bene more likely, that Christs  
 bodie (being so full of vertue and power as it is) that it  
 should haue turned the payson mirt with it, to the god na-  
 ture and vertue of it selfe, and to haue preserved mens bo-  
 dies: and not the payson to turne Christs bodie into payson  
 and so to payson or kill men.

Perhaps you will saie, that it was not Christs bodie  
 that the poison was mirt withall, truly if you say so I be-  
 lieue you, I allow his wit the better that he tarried not: it  
 was time for him to be gone, for if he had tarried he had bin  
 poisoned. But I pray you what was it then that the poison  
 was mirt withall: you will not now for shame say that it  
 was the accidents of Christs bodie, least you make Christ  
 to haue such a strange bodie, or rather no bodie at all, as is  
 before mentioned. Belike then it was the bread that was  
 there before, for the one it must needs be, for (what soeuer  
 the Popes Doctors saie,) al learned and wise men affirme,  
 that there can be no Accidentes without a Substance, and  
 pong children that are but in the beginning of their Gram-  
 mer can tell you, that an Adiectiue must needs haue a Sub-  
 stantive: truly if the bread being the bodie of Christ and  
 exalted to so high a degree, did vncriste himself, & was con-  
 tent to become bread again, & to be poisoned to saue the bo-  
 die of Christ fro poisoning: then it was the louingst bread,  
 the friendliest bread, & a bread of the greatest consideration  
 that I euer heard of: well in so doing I muste needs saie,  
 that

that the bread shewed Christ a true friendly part : for if the bread had not come againe, then Christ himself had bin poisoned, and then he had dyed twice, then the professors of the Gospell had bin utterly undone, for the Pope being executioner with Christ (having both one conscience or seate of Judgement) would have claimed all by survivor, and so he would have sit alone, and thereby he might have sent the Diuels and the wicked to heauen, and the Angels and the goodly to hell.

But if one shoulde aske you howe many bodies Christ had, I am sure you will say he had but one, if you say truly: then if the bread were changed as you say, yet coulde it be but a peece of the body of Christ, or else Christ hath had at one time twentie thousand bodies at the least, for I am sure there have bin so many Passes at the least saide in one day.

Though this be sufficient that I have already spoken to any Christian, godly, wise or reasonable man, that the bread is not, neither by any meanes can be changed into the body of Christ, yet I will go further with you: Suppose  $\S$  Christ at his last Supper by these wordes (this is my bodye) dyd turne the bread into his very body, (which before is proued he did not, both by the scriptures, ancient Doctors and naturall reason) yet therefore the Priestes are neuer a whyt the neare for the turning or changing of the bread into the body of Christ. For if he had done it, yet he gaue them no warrant nor commission to doe it. For where can you finde that Christ said, as often as any Priest shall pronounce and say these wordes over a white little cake, (this is my body) and shall blesse and consecrate it, that straight way the little cake shall be turned and transubstantiated into my very body, and the substance of the bread from thence forth shall be cleane gone, and my very bodye, fleshe, bloud and bone, that was borne on the virgin Marie my mother, shall remaine there in the steade of bread. If you coulde shewe vs these wordes or such like spoken by Christ, then it woulde

Ph. ly. seeme

seeme that they had Chriftes commission so to doe, but they haue from Chrift no such commission or warrant so to doe, (if Chrift had done it as he did it not.) Therefore all the racking, glossing, and expounding of the same wordes of Chrift, serue your turne neuer a whyt: all that Chrift said therein to his Apostles was, doe this in my remembrance. So that neyther Pope nor Priest can haue anye moze authoritie therein than the Apostles had themselves. Therefore the Priestes doe not onely most wickedly to make you beleue that the Sacramentall breade is the body of Chrift, which is but a signe or remembrance of Chrift and his death, but also both they and you committe mosse horrible and abhominable Idolatrie, in kneeling to it and worshipping of it.

If a great Lorde that loues me wel, being my maister, should deliuer me his painted picture (which were something moze like him than a cake is like Chrift) & say to me, when you looke on this my picture, in my absence, remember me: and then if I should when he were gone, thew the same picture abroade, & say to euerye one that sees it, that the same picture is my Lord & maister himselfe that left it with me, and so make curtesie to it, and reuerence & honoz it for the said Lorde, all that should seme me doe so, woulde not onely thinke I were starke mad, but also my said Lord & maister that loued me so much, would not be very wel content with me for taking and honozing that dumbe, dead, and senselesse picture for himselfe, that he did leaue with me for a signe to remember him withal in his absence: besides that, I thinke he would dismisse me (as I were wel worthy) out of his seruice. Euen so all wise men may thinke y you are moze than mad, y take a peece of breade for the body of your deare and louing maister and Sauour Chrift, and kneele to it and honoz it for Chrift: which he hath lefte you for a signe to remeber him withal in his absēce, & a pledge of his cōming againe. And doubtlesse he wil be very angry with you y so doe, & thrust you out of his seruice, that giue that honoz to  
a peece



a pece of bzeade, that is dū unto himselfe, (vnlesse you repent and take it for a remembrance of him as he did leaue it for you.) Thus you may plainly see that y<sup>e</sup> words y<sup>e</sup> Christ spake (this is my body) will not serue their turne any way to make the sacramentall bzead the body of Christ: nay the Popes Doctors by tossing y<sup>e</sup> same euery way for their transubstantiatio, haue brought themselves into such a maze or labyrinth, that they can not tell how to get themselves out.

I could haue helped the Pope to a better place of Scripture than this for the making of Christs bodye: whereby Christ should not onely by expresse wordes haue allowed it for his bodye at all times, but it shoulde haue bene like the body of Christ, in substance, qualitie, & all other accidents.

And that is this: Christ tooke a child and sayd, who so shal *Math. 18.* receiue such a little child in my name receiueth me. These are Christs very wordes, and woulde haue serued the Popes turne a thousand times better than y<sup>e</sup> words y<sup>e</sup> Christ spake of the sacrament at his last supper. But perhaps it may be thought, that by this word, whosoever, euery one may doe it as wel as the Pope & his Priests, therfore it is not for his purpose. Yea but I could helpe y<sup>e</sup> matter wel enough, for as much as the Pope hath power to expound the scriptures as he list, and that they shall haue none other sense than he will allow the, then y<sup>e</sup> Pope might haue said, y<sup>e</sup> whereas Christ said, whosoever receiueth such a child in my name receiueth me, that is to say, whosoever of y<sup>e</sup> Popes, or of y<sup>e</sup> Popes Bishops, Abbots, or priests, receiueth such a child in my name, receiueth me. And thus y<sup>e</sup> Pope & his Priestesses whē so euer they would haue made the body of Christ might haue taken a childe and said: In the name of Christ, I receiue thee, and then straight way, by Christs owne wordes, the same childe had bene Christ: And so they might haue allured & taught the people to haue knēled to the same chyld, & worshipped it, and so to haue taken it for Christe (althoughe it were not.) And thus doying they shoulde not onely haue had a good commission frō Christ by special wordes so to do,

but

but also the childe whom they made the people beleue was Christ, should haue had the proportion, shape, forme, body, bones, fleshe, skynne, head, armes, legges, & all other members as Christ had. And therefore the Pope & his Priestes bee very farre ouersene, that without any authoritie make the body of Christ of a deade peece of breade so sacre unlike vnto Christ, and might haue made it with Christs commission and warrant, of a liuing childe, that in all pointes (to the eye) is like vnto Christ. This had bin a finer, likelier, and moze credible way, to haue made Christ of a liuing body, than of dead breade. For if the people are so sonde to beleue that a cake of breade is the very body of Christ, then they would (I thinke) quickly beleue, that a quicke boy or childe, were euen Christ himselfe.

But though the Priest might make many beleue that that same childe were Christ, yet perhaps the father of that childe would not beleue it, but would say vnto the Priest, sir you make the people beleue a false lye, for this childe is not Christ, he is my sonne, I begot him, and I am his father: Euen so might the Water maker say to the Priest, sir you are much deceiued, and deceiue the people also, this is not the body of Christ, it is a cake, and therof I am very sure, for I my selfe made it. And though this had bene a moze fitter text for the Pope to haue chosen, for the making of Christs bodye: yet if they had sayde the same wordes a thousand times ouer a bope, yet for all that he shoulde haue bene a bope still as he was before, (so the cake of breade is a cake of breade still, though the Priest prattle neuer so much ouer it.) For as I sayd before, Christs words ought not alwayes to be taken litterally, but sometimes spiritually: and so these wordes of Christ ought also to be vnderstanded spirituallie, and not as Christ spake them. For though Christ sayde, Whosoever shall receiue such a little childe in my name receiueth mee, he merit thereby, & whosoever receiueth such a one in his name, and doth any thing for him for Christs sake, he shall haue as great a rewarde therefore

therfoze as though he had receined Christ, or done þ same  
to Christ himselfe. And he that receiueþ the spiritual me-  
ber of Christe, he muste needes receiue and entertayne the  
spiritual heade of that member which is Christ: but to re-  
ceiue Christ his owne person or verpe body, none can doe,  
neither can we haue the body of Christ present by any mea-  
nes before the last day, though you most fondly and falsely  
belæue, that his body is presente here, and that the sacra-  
mental breade is turned into his body, which is sufficient-  
ly proued before to be a moste absurde, grosse, and wicked  
error.

¶ Therfoze whosoever sayth there is no breade in the sa-  
crament, but that it is the bodye of Christ, belæue him not,  
for you haue heard plainely, that gods word, the Doctors,  
the auntient wryters, our owne reason, our owne eyes, our  
nose, our tong, our fingers, and the silly monse, do al agree  
in one, and say that there is breade, and if you refuse so ma-  
ny sure and sounde witnessess so wel agreeing in their tale,  
and that wil lye for no mans pleasure, then cal the Sacra-  
ment it selfe to recozde, and it will tel you the trueth, who  
will saye vnto you if you aske it, I am grated with the  
teeth, I am conueyed into the belly, I perish, I can endure  
no space, I canckar, I breede wormes, I am kept in a box  
for feare of bats, if you leaue me out all night I shal be de-  
noured before morning, for if the mouse get me I am gone,  
I am breade, I am not the body of Christ, belæue the not.  
¶ This and the rest that I haue wrytten is sufficient to per-  
swade you from your grosse, senselesse, vnrasonable, and  
most wicked abhominable error of your turning or chan-  
ging the sacramentall breade into the body of Christe, vn-  
lesse you are fully determined and purposed bent, to offe-  
nd God, and to deny and refuse Christe and his merits, and  
willfullye and obstinatellye to withstande and resist the  
trueth.

¶ It may be that some of you holde this most sonde and  
fantastical opinion, rather by the perswading of your fa-  
ther,

*Dialog verus  
& consuet.  
In the Acts  
& Monum.  
Pag. 1331.*



ther, mother, or some other of your speciall friends at these death, than for any trueth you know in it, or for any learning you haue to defende it, at whose earnest request perhappes you haue made eyther a vowe, or swoorne vnto the that you would beleue it as long as you liue, and that nothing shoulde allure you from it. If any of you haue done so, as I thinke some of you haue done so, yet you ought rather consider the thing wherefore you sweare or make your vowe, than the partie to whom you sweare or make your vowe, and the trueth and godnesse of the matter, not the affection you beare to the person. Bycause your father, mother, or some other of your dearest friends, beloued all their liues, and their Fathers before them, that the breade after the consecration is the verie bodye of Christe, yet that makes not that therefore it is the bodye of Christe, the heathen, and their Fathers, grandfathers and greate greate grandfathers before them doe, and haue moste wicked worshipped Idolles, yea and perhappes some of them at their deaths haue made their children or other whome they loued, to vowe or sweare vnto them, that they shoulde neuer forsake or refuse to worship their Gods or Idols, and that they shoulde by no meanes become Christians: yet this is not a sufficient argumente, to proue that therefore their Idols were Gods and oughte to be worshipped: or saye that therefore they shoulde keepe their othe or vowe, to take their Idols for Gods and worship them, and not to become Christians.

If one that hath bene a theefe all his life shoulde at his death saye thus to his sonne, come hither my childe and marke well my wordes, I haue bene a theefe all my life, I haue founde it a verie good trade, and I haue liued plentifullye and pleasauntlye withall, therefore my sonne I charge thee on my blessing, that thou vse the same trade all thy life: Shall this theues childe, thinke that theste is a good and honest trade, bycause his Father vsed it all his life: and play the theefe and steale as long as he liues.

for feare of losing his fathers blessing: that were not meet: no more ought you to beleue that a Cake of breade is the verie bodie of Christ, and to knéele to it and worship it for Christ, though your father or mother beleued so, and worshipped it, and though they at their death charged you of their blessing, so to doe: it is better for you to lose your father and mothers blessings, to haue the blessings of God, than to lose the blessings of God to haue the blessings of your father and mother: neuer feare to breake your bowe or promise made to your earthly father, if the keeping of them will displease your heavenly father: regarde not mans doctrine vntlesse it agree wth Gods doctrine: care not for mans commandement vntlesse it agree with Gods commandement: and wey not what man doeth charge you, as long as God doeth not charge you.

Therefore how farre wide are you: how bewitched are you: how dangerously walke you: and as Saint Augustine sayeth, In what a miserable bondage of the Soule are you: that take the thing that doth signify, for the thing signified: that take the Sacramente, for the thing that is signified by the Sacramente: and that take a deade earthy peece of breade, for the heavenly and liuing body of Christ. And also what horrible Idolatrie doe you committe, how derogate ye the merits of Christ, and how greatly do you offende the Maiestie of God: that knéele to, honour, and reuerence a Cake of breade, in the stead of Christ the very son of God.

Did not the children of Israel highly displease God, which *Israel* (immediately after he had so wondrously deliuered the out of Egypt from their enemies) did make a golden Calf: and banist about it, saying, These be the Gods that brought thee *Exod. 10.* out of the land of Egypt: yes truely, and Gods wrath being kindled against them, he worshyped therefore plagued them. And whosoever thinks that they therefore, dyd

## A perswasion

not iustly deserue the plagues & curses y<sup>e</sup> god sēt vpon them, are more sencelesse than swine, & more brutish thā beastes, And I thinke that none of you to whom I write this perswasion, but wyl saye that they deserued the same, (yea if they had bin greater and more :) for that they did forgette God so quickly, that miracu'ously deliuered them so lately, committing suche wicked Idolatrie to a deade image of a dumbe and sencelesse beast, that coulde doe them no good, in steade of honozing the liuing God that had done so muche for them: and bycause they did attribute theyr deliuerance out of thraldome which they suffered in *Egypt*, to the Image of a Calse, which none but their liuing and louing God did or could do. And further I thinke you wold not be content with them, that shoulde say you like wel of their worshipping of that golden calse: And as you thinke not wel of their doings therein: So we can not like well of your doings herein, for as those wicked and rebellious Jewes mosse falsely and abhominably did attribute the wonderfull deliuerance out of *Egypt* to a molten image of mettall, and did worshippe the same which had neither life nor soule: So you most wickedly and Idolatrously do worship and honoz a peece of breade that hath neither life nor soule, and do say, this is the verbe body of Christe, the sonne of God, that was borne on the Virgine Marie, which hath brought vs out of the spirituall bondage vnder y<sup>e</sup> wicked Pharao the Diuel, and that hath saued vs by his death from endlesse damnation.

Doe not you here make a cake or a peece of breade that hath neither life nor soule, to be Christ the sonne of God: y<sup>e</sup> hath deliuered you out of hel, as these fond foolish Jewes did make a dumbe and dead golden Calse to be the liuing God, that brought them out of the land of *Egypt*? Yes verily, and thereby you make that the cake hath done more for you, than the golden calse did for them, for their bodies onely were deliuered out of a sharte thraldome in *Egypt*: but bothe youre bodies and soules are deliuered oute of the endlesse



endlesse tormentes in Hell. So that hereby you approue, that the Cake (whiche you say is the very body of Christ, and Christ is our onely redeemer out of hel) hath done more for you than the Jewes coulde attribute that the golden Calse hadde done for them. And as they honored the golden Calse for their God, so you honor the cake of bzead for your Christ.

O howe witlesse and senselesse are you? can any of vs that are liuing soules, and made to the Image of God, bee equall wpth Christe the sonne of God? no truly: and then can a peece of bzeade be Christ, that is a dead and senselesse creature: and that God hath made for vs to eate: no it is impossible.

Therefore, as the Jewes were worthily plagued for going from the word of the Lorde, in committing suche wicked Idolatrie to a golden Calse: euen so assure your selues, for your condemning and refusing the Gospell, and for committing this most detestable Idolatrie to a Cake of bzead (making it your Christe) that you shal receiue the greuous plagues befoze rehearsed (or greater) in this world, and after your deaths, cuerlasting tormentes in hel fire: suche, as no tong can expresse, or hart can thinke, vnlesse you repent vnfaignedly, flye from your Romish doctrine moste speedily, and embrace Christes Gospel right thankfully, (whiche is the pure doctrine of Christ and law of God, though many of you moste blasphemously call it Heresie.) Therefore right earnestly I desire you, and most humbly beseeche you to cease from worshipping a Cake on earth, and fall to the honoring of Christ in heauen.

Thus you maye see, if you wil see, that youre Popishe Masse, and your Transubstantiation or turning or chaunging of the bzead into the body of Christe, by Gods worde is confounded, by the Doctors confuted, and by naturall reason cleane ouerwhelmed (which you counted y most truest and holiest parte of the Romish religion) besides that it is a most diuelish, detestable, and damnable doctrine, which

robber God of his glorie, Christe of his merites, and you of your saluation.

Hitherto you may perceiue that the Popes and their doctrine doe not muche differ, for, as the Popes were moste wicked and diuelish, so their religion is moste erronious and pernicious: So that howe can you thinke well of your selues, and how can you take your selues to be meete members of *Englande*, that for to haue this abhominable, Idolatrous and monstrous Masse againe planted here, you seeke out with the supplanting of our prince, the ouerthrow of our Nobilitie, the sorrowe of our Communitie, the confusion of our Country, and the ruine of the whole realme of *England*: wherefore with all speede, of English enemies becom English friends, to be defended by the power of *England*, and to be nourished in *England*.

And seeing that I haue proued vnto you, that your Masse is a guguaw, not a Jewell, a payson, not a preservative, a confusion, not a consolation, and a guyder to Hel, not a leader to Heauen. Nowe you shall heare what proper things the Popes pardons are to please you withall, as your yong children are pleased with Babes, but I would to God his pardons did hurte you no more, than the Babes doe the children: for the Babes doe still them when they crye, and make them mery & hurte them not, but the Popes pardons please you here for a while, to displease you ever after. I may compare the Popes pardons to a counterfaite Priviledge, as if a false suttle fellowe (to get money withal) should write a large Priviledge from the Prince, counterfayting the Kings seale, wherein he sheweth, that the King hath giuen hym licence (and whome hee shall allowe) to steale without danger of any lawe, and to haue no harme therefore though they be taken with the manner: wherevpon many giue him money to be priuiledged thereby to steale, and think it to be no counterfaite, but a true priuilege from the King, whereby they steale boldely, but are hanged therefore sodainely: and though they alleage for themselves

at the gallowes, and shewe their authoritie to steale from hym that had the counterfayte Priviledge, and say, that hee had money of them for it: yet al that wil not serue, but they are hanged for their stealing: Euen so the Pope maketh you beleue, that he, by his power and authoritie from God, may pardon whom he list, for whatsoever offence they commit, but whatsoever he say, he hath no such Priviledge from God, therfore his is but a counterfayte Commission, which be like a false harlot hathe inuented, onely to get money, whose wordes you so credite, that you beleue, that God himselte solde his Commission: wherevpon you thinke, that Commission from God is so cocke sure, that you geue hym money for his pardons, whereby you thinke you are not onely pardoned of all your sinnes, and as cleane as when you were newe borne: but also, that you maye freely commit what sins you wil, assuring your selues, for money therfore at anye time to be pardoned at the Popes handes, (yet we must not say, but that your religion doth restraine men from sin, and our religion of the Gospell doeth giue libertie to sin, but how true it is, herein you may see, (if you be not blinde:) but when you are deade, (if befoze you haue not a better pardon of God without money, than you haue of the Pope for money) you are like to be hanged in hell, with the Popes pardons about your necke. And then the Pope bringeth you into a worse case, than they that were hanged for stealing by a counterfayte Priviledge.

But marke the mischicuous crafte of the Pope, all the wares that he selleth you, as his Masse, Trentalles, Virges, and pardons, and al other his trumperie, are such, that by iust tryall in this life, you cannot comptroll them, or say they haue not pleased you: excepte you looke in Gods worde, whyche hee keepeth safe ynoughe from you: for the tryall of hys wares, whether they do you good or not, is after your death: whereby he is sure you can not come backe agayne, to chide or checke him for selling to you such heretifull wares.



He promiseth and selleth you great and wonderfull things that are to be tryed after your death, but he doeth not promise and sell you things of smaller force and waight, that maye be tryed during your life.

I warrant you he wil not sell you any Pardons or Priuiledges, that steale as ofte as you wil, you shall neuer be hanged or putte to death therefore: that eate as muche as you will, you shall neuer surffet or be sicke of it: drinke as much as you wil, you shall neuer be drunk: and spend what you list, you shall haue neuer the lesse mony in your purse: and yet these are easier things for him to promise and perform, than to giue vs the kingdom of heauen & deserue the kingdom of hel, tha to saue vs from our spirituall hanging in hel, though we neuer so much robbe God of his glozie: and though we offend neuer so much, yet still to be pardoned and cleane censed from sinne. Wherefore, you may wel suspecte, nay firmly beleue, that his pardons and other wares that he so boldly sels you, are naught, because they are such as you can not reproue before you be dead: and for that he neuer offers to sel you any thing that you may trie whiles you are alieue. For he knowes full well, that if he should sell you a priuiledge, that though you eate neuer so much, or what meate soeuer you eate, you should neyther be sicke or surffet thereby: yet when you were sicke or did surffet, by eating of it, (whereof you should be sure) then you would say that his priuiledges were naught, not only contemning and despising them: but also all other that knewe it, would neuer after buy any of those his priuiledges. And also the Pope is right certaine, if he should sell one a plackard, that whatsoeuer he did steale, he should neuer be hurt, hanged, nor put to death for the same: yet when he should be troubled, hanged, or executed for stealing, (which he should be sure of at one time or other) then the same theefe would not only crie out of the Pope for deceyning of him, and for selling to him suche a false plackard, and perhaps would saie that he had neuer played the theefe but for the  
Popes

Popes warrant to saue him harmlesse, as manye I feare would not sin so muche but for the Popes pardons: but al so every one that shoulde heare howe the Pope hadde serued hym, would despise the Pope, and buy no more of his plakardes. But as those that shoulde buy suche pardons, without anye feare of punishment, were worthe to be compted for thienes, so you that buy the Popes pardons, to release you of your sinnes, whereby you may be bolde to offende God at youre pleasure, can not be compted verie true to God.

But now, for that perhaps you will give but small regard to my reasons, arguments, or persuasions, for the reproving of the Popes pardons (though some of you may happily yeelde as bad reasons, arguments, or persuasions for the prouing of the Popes pardons) I will first shew you by Chyestes owne wordes (who is worthe to be belieued) that we ought to craue pardon for oure sinnes onely of God: for in our prayer (whiche Chyiste taught vs) we do say: Our father which art in heauen, &c. Forgiue vs our trespasses, &c. Here you maye see, that we are taughte by Chyiste to aske pardon for oure sinnes of God, and not of the Pope. And soasmuch as we committe our sins againste God, and not againste the Pope: therefore we ought to craue Gods pardon, and not the Popes pardon: if we offende the Pope, the Popes pardons maye doe vs pleasure, but if we sinne againste God, the Popes pardons can doe vs no good (though they may doe vs muche harine, by trusting to them that can do vs no good.)

*Math. 6.*

Al the holy Patriarkes, Prophets, holy and vertuous kings, that God both loued and blessed, Chyistes Apostles, & al holy Parties & other godly men did neuer aske pardon for their sins and offences but onely of God. And shal we think, that because they had not the Popes pardon, & therefore they wer not pardned: or shal we beloue that you are better pardned of the Pope than they were of God? think

thk.

you.

you what you wil, for I can neuer thinke it, neither wil be-  
leue it.

If you can shewe me but one of the holy Patriarks, Pro-  
phets, or the Apostles, or godly martyres, or other admi-  
ent and holy fathers, that either bought any of these Popes  
pardons, or desired anye of the Popes pardons, as we can  
shewe you, that every one of them didde onely require and  
craue Gods pardon: I will yelde vnto you, and graunte,  
that the Popes pardons are good, necessarie, and requisite:  
But bycause I am sure you cannot, therefore to allowe the  
Popes pardons we oughte not. And bycause none of all  
these holy menne of God (whome God dearly lored) nor  
yet Christe the sonne of God: whome God aboue all other  
esteemed, did neuer teach, wyte, nor once make mention of  
the Popes pardons, therefore I am sure, that they are nei-  
ther good nor necessarie: For, if the Popes pardons hadde  
bene so full of vertue (as some of you fondely beleue) we  
shold haue hearde something of them in one place or other  
of the Scriptures. Nowe, for that they are not warrant-  
ed by Gods word, nor to be found in any part of the Bible,  
therefore if you are true Christians, if you loue Christe, if  
you woulde haue Christ to take you to be of his shepe and  
flocke, then beleue not the Popes pardons, trust not to the  
Popes pardons, neither allow the Popes pardons, bycause  
they are not allowed nor expessed in the Gospel and lawe  
of Christe: For, if an Angell shoulde come from Hea-  
uen, or if one shoulde come vnto vs in the likenes of Christ,  
teaching any other doctrine than Christe hath alreadye  
taught vs: we ought not to beleue them. Then we may  
wel ynough discreditte the Pope, that is a wicked earthlie  
man cleane contrary to God, and also contemne and refuse  
his paltrie pardons, that are contrary to Gods worde.

And though some of you through ignorance, and Papisti-  
call perswasions thinke that the Scriptures doe allowe the  
Popes pardons, you shall here what Siluester Priester,  
(that was Maister of the Popes Colledge) writeth therein,

who



who saith, Pardons are not knowne vnto vs by the authoritie of Gods worde, but by the authoritie of the Church of Rome and of the Pope, whiche is greater than the authoritie of the Scriptures: Here you see, that the Popes owne servant confesses, that pardons are not authorized or warranted by Gods worde, but they are authorized by the Church of Rome and by the Pope, whose authoritie he saith is greater than the word of God. Marke this wel, to proue the Popes abhominable pardons, the vile wretch and the Diuels Doctor doth not sticke to committe moste horrible blasphemie, making the Pope aboue God, and the Church of Rome aboue the lawe of God. Saint Iohn saith: In the beginning was the worde, and the worde was with God, and the worde was God, &c. So that hereby it appeareth, that God and his worde is all one. Then thys Siluester Prierias affirmeth, That the authoritie of the Pope is greater than the authoritie of God: For, if the authoritie of the Pope be greater than the authoritie of Gods worde, (and God his worde be all one) then it must needs be so, and so by this meanes this vile blasphemer, maketh the Pope, and the Church of Rome to be greater than God and hys worde. I hope that you that are the deepest dyed in Papistrie, will detest and abhorre the Popes pardons, that must be allowed or authorized by one that is greater than God and his word. A fie from this purple whore of Babilon, the Antichrist, that thus exalteth hir selfe aboue God and hys worde, leasse you be partakers of Gods terrible vengeance, that God hath prepared for hir.

Siluester  
prierias cont.  
Lutherum.

Iohn. I.

Fisher once Byshoppe of Rochester sayeth: That hee knoweth not from whence pardons firste beganne, whiche hangeth only vppon Purgatorie: then what shall we neede pardons?

Jewel in defe.  
Apol. pa. 600.

Marke also how the Popes pardons do beloye themselves what they are, for some of the Popes pardons are for a twentieth thousande yerres, and if you set all the yerres

Bk. ij.

of

of the Popes pardons together, they come to such a number, as they that bought them & paid for them, yea, and all other y<sup>e</sup> should haue profite by them, shal haue little need of them: For the whole worlde will not laste by coniecture, nor by conference of the Scriptures and other learned Writers, seauen thousand yeres, then he that hath pardon for twentie thousand yeres, is sure of ynough: for though the Pope may make you beleue, that his pardons will pleasure you before the day of Iudgement, yet I hope that none of you beleue, that they will doe you anye good after the daye of Iudgement: wherefoze they that haue pardons from the Pope for twentie thousand yeres, or nowe for two thousande yeres, and payde their money to him for so long, if they shoulde goe to Hell by and by, the Pope dothe them greate wrong, to suffer them to goe thither before theye pardons be out: and if they shoulde goe to Heauen, then the Pope hath done euil likewise, to take mony of them for more yeres than he was able to performe: therefore it seemeth, that the Popes pardons were naught, bicause he gaue men more yeres than there needed: For if his pardons had bin good, he would rather haue giuen them fewer yeres than they ought to haue.

He that sels water in measure of wine, (though he be a niggarde) wil neuer like to giue more than measure.

It apperes, that Frier Tice, the Popes pardner, thought that the Popes pardons were of greate force, and that the Pope that did graunt them, had epyther greater authoritie than God had, or else at the leaste equall authoritie w<sup>th</sup> him: for he made his proclamations to the people openly in the Churches as followeth: Although he a man had laine with our Lady the mother of Christe, and had begotten hir with childe, yet were he able by the Popes power to pardon the faulte: This is deepe Diuinitie, they that woulde not giue mony for these pardons, were not worthy to lie w<sup>th</sup> a fair woman: he y<sup>e</sup> can pardon our y<sup>e</sup> shoulde get Christs mother w<sup>th</sup> childe, he is able to pardon Wretches for keeping of barrels.

*Johan. Steida.*

*lib. 13.*

lots. I think if one had got a child on Christs mother, if he were here on earth or alive, I thinke the Pope (though he were a bastard) would make him Legitimate, and I thinke they would make him more than the brother of Christ, for I beleue he would say it were Christ himselfe: for he that makes a Cake to be Christ, would surely make our Ladies second sonne to be Christ.

What folly and fondnesse is this your Romish religion, to pardon such indecent and impossible things, but as many of the things are ridiculous, foolish, & infinite to be named, that the Pope promiseth to pardon: So all his pardons that should pardon them are vayne toys and bables to please soles withal, and of Christians are to be derided, reiected and to be abhorred.

[And now for that your Popish pardons were not manifested by Moyse, not proclaymed by the Prophets, not authorized by Christ, not allowed by the Apostles, not mentioned of the Martyres, not declared by the Doctors, but quite contrarie to Christ and his Gospel, and is a manyfester of mischief, a procurer to wickednesse, and a libertie sinne, therefore they are to be detested and abhorred: wherefore flye from them and trust no more to them, and seeke only for Gods pardon which he will giue you freely, and shal cost you no mony, only for y<sup>e</sup> loue of his deare son Iesus Christ.]

If the Popes pardons were so pretious, his blessings so godly, and his relikes so full of vertue, as some of you haue made witlesse woodcocks beleue. Then why did M. Smith hang himselfe in his Chamber, who commonly did weare an *Agnus dei* aboute his necke, hauing besides a Crucifixe whiche he broughte with him from Louaine? why did the Parson of Grindal in Kent dye suddenly in the Pulpit, hauing there presente the Popes pardon? And why did the Suffragane of Dover, breake his neck going down a paire of staires, immediately after he had receiued the Car-

*Actes and  
Monuments.  
Acts & Mo.  
Pag. 1992.  
Pag. eadem.*

*signals*



Acts &amp; Mo.

Pag. 1992.

of his blessing: why did the Bishoppe of Winchester Steuen Gardener being pardoned by the Pope, a little before his death, say That he had denyed with Peter, but repented not with Peter: and died so horribly, stinkingly, and desperately, as he did: with diuerse other that toyfully receined the Popes religion into England, & had the Popes pardon.

Surcly if euerye one were of my mynde and opinton, seeing so euill ack followes them that haue the Popes pardons, reliques and blessing, the Popes Bulls shold be kept in store to bread the Popes values: his blessings he shold keepe, untill we were yong Children againe and came to aske him blessing: and his *Agnes dei* and Crucifixes, and his other whimiohams, shold be kept in store untill haruest, than to be hanged about the haruestdams neckes, to make them gay withall: and so though they did not much good, yet they shold do no great harme.

If a Chirurgeon shold promise that he coulde & would help al kind of sores, wounds, aches, bickers, impostumes, & al other pains and griefes, that are so cured by surgerie, & yet for al his great vjages & promises, corseth no man one, (but leaues them as he found them or rather worse: lette within a while after, would set that Chirurgeon on work: or giue him anye money for his salues playsters or oynements. If a Physitian with a great shew of learning, shold take vpon him to helpe the diseases that were to be cured by Physicke, and thereby shold receiue much money of many, and for all that neither helpe nor ease any, suffering the to dye vnder his hand: few within a while would come to him for Physike, neither would any I think buy any of his medicines, nor would receyue anye of them, though they might haue the for nothing: And can we be so wise & circumspect, to refuse the Chirurgions salues and the Physitions medicines that helpes not or hurtes our bodies: And yet so foolish to buy the Popes paltry pardons that de-stroyes both our bodies and soules: & seeing it is thus, I muste needs saye that the Pope hathe the beste lucke in uttering

bittering of his wares of all that euer I knew or hard: for though his pardons are sharke-sharving noughte and doe muche harme, yet manye are so witlesse and foolish and so farre in loue with the Pope and his pardons, that rather then they shoulde not haue them, they would goe to Rome with great paine, travell, and cost, and pay dearelye for them when they come there (thoughe they hang themselves, drowne themselves, bzeake their neckes and dye sodainely when they come hom. But to haue Gods pardon in their owne house (which brings eternall life) without any tranel labour, paine or cost, and without paying any thing at al, they make none accōpt. Thus you of this wicked Romish religion had rather with payne pay dearelye for your damnation, than with ease at home and freely to haue your saluatiō: therfore if you are wise, or wel in your wits let al wise men iudge.

If Christ had vsed the Jewes in this sorte, as the Pope doth vse you, that is, to promise much & perfoyme nothing, so manye woulde not haue followed him as did, but contrarie to the Pope he promised little & performed much. The Centurions sernant that laye grievously payned of the palsey, was healed by Christ, at the same houre, when the Centurion did require him, and yet Christ did not say y he would heale him: but sayd Go thy way as thou beleeuest, so be it vnto thee. *Math. 8.* When Christe had touched Peters wiues mothers hand that was sick of a fener, straight way y feuer left hir, and she arose. When they that were possessed with Diuels came to Christ for helpe, with his words immediately he caste out the Diuelles in dede, out of them; he made the lame to go, the blind to see, the deafe to heare, and the dumbe to speake. When one that was sicke of the palsey, was broughte on his bedde to be healed of Christ: *Math. 9.* Christe did not onely heale him, but also gaue him his pardon: saying son be of god chere, thy sinnes are forgiven thee: & also sayd vnto him, arise, take vp thy bed & go home to thy house. Yet after that Christ had giue him his pardon,

Mark. 10.

I neuer heard of red that he epyther hanged himself, drow-  
ned himself, or brake his necke, died sodainly or desperate-  
ly, as many of them haue done that haue had the Popes  
pardon. Christ layde his hands vppon yong children and  
blessed them (which was as good and a litle better than the  
Popes or Cardinals blessings) but none of the same Chil-  
dren did breake their necks y<sup>e</sup> euer I herd, as the B. of Do-  
ner did after he receyued the Cardinals blessing. Therefore  
none but fooles or mad men wil refuse Gods pardons and  
blessings which wil make vs dye the seruants of God, for  
the Popes pardons and blessings that wil make vs by the  
children of the Diuel. Thus I haue not ony proued that  
the Popes whom you so reuerence and esteeme, are not on-  
ly wicked, mischieuous, the impes of Sathan, and euen the  
very Antichrist himselfe, but also that his religion and do-  
ctrine and the Church of Rome is most false abhominable,  
and detestable, and cleane contrarie to y<sup>e</sup> Church of Christ  
and his doctrine the holy Gospel. Therefore I beseeche you  
refuse the Pope and his doctrine (whiche hathe made you  
English Enemies) and embrace Christe and his Gospell  
which wil make you English friends. And further you shal  
perceiue, that the Church of Rome hath one especial mark,  
that shewes perfectlye that she is the Synagog of Sathan  
and not the Church of Christe, whiche is, hir persecuting,  
murdering, & killing of such as wil not obey hir law, for y<sup>e</sup>  
encreasing, maintayning, & setting of hir up. Chrysostome  
writes thus, *Nunquid Ovis lupum persequitur aliquando? Non  
sed lupus ouem, &c.* What doth the sheepe persecute the Wolfe  
at any time? no, but the Wolfe doth persecute the sheepe: for  
so Cain persecuted Abel, not Abel Cain: so Ismael persecuted  
Isaac, not Isaac Ism: so the Iews persecuted Christ, not Christ  
the Iewes: so the Hereticks persecute the Christians, not the  
Christians the Heretickes: Therefore yee shall knowe them  
by their fruites. Thus farre Chrysostome, And now because  
the Papists persecute y<sup>e</sup> Protestantes, therefore Chrysostom  
calls the Papists wolves, & the Protestantes sheepe and the  
Papistes

Chrysost.  
in Math.  
Homil. 16.



**Papists Heretikes, and the Protestants Christians.** Here  
 may you see that they that are of the Church of Rome, & per-  
 secute, are the Diuels wolues, and the Gospellers that are  
 persecuted are Christs sheepe. Tertullian sheweth who are *Tertul. ad*  
 the true Christians, & who are not. The proper office (sayth *Scapulam.*  
 he) of the true Christians, is to pray for al me, to loue their  
 enemies, neuer requiting euill for euill, when as all other  
 doe loue but onely their friends, and scantly them. Now if  
 they are not to be counted Christians, that loue but onely  
 their friends: then what is the Pope & his holy Prelates  
 that hate, trouble, torment, murther, burne, and kille  
 the friends of Christ: hereby it must appeare that you that  
 are of the Popes persecuting religion, are no true Christians,  
 and so you haue not the true religion of Christ. For none but  
 the true Christians haue the true religion. And as the Pope  
 is the very Antichrist, so they that are of his religion are  
 Antichristians, therefore continue no longer in the Popes  
 doctrine, for so long as you embrace his doctrine, so long  
 muste you needs be Antichristians, and no true and per-  
 fect Christians. Therfore deceiue not your selues, but per-  
 suade your selues, that if you murther, kill, & persecute, you  
 are not of Christs folde, nor any of his sheepe. For Christ  
 was persecuted, and his Apostles were persecuted. Now if  
 Christ & was persecuted, was and is the sonne of God, and  
 Christs Apostles & were persecuted his sheepe, then they &  
 persecuted Christ and his Apostles, and you that persecute  
 now, must needs be the children & the Cotes of the Diuell.  
 It is not the property of sheepe to bite or deuour, but of dogs,  
 wolues & such like. Therfore whosoever doth bite deuour or  
 kill, certainly, (though he looke neuer so like a sheepe) he is  
 no sheepe, he maye well haue the roate of a sheepe, but he  
 hath the heart of a Wolfe. And so as Christ saith, they  
 come to you in sheepes clothing: but inwardly they are ra- *Math. 7.*  
 uening Wolues. Therfore you (especially that are bloudie  
 and persecuting Papistes) because you are rauenous, ther-  
 fore you are Wolues and not of Christs flocke: And the  
 professors

professors of the Golden Rule Chastise them, because they  
are kyled and beheaded.

*ha lute T  
Iewel in de  
fen. Apolog.  
pag. 552.*

Though you of the Popes religion kyll vs, yet we doe  
neither kyll you, with your death but amendment, saying  
with Saint Hierom, Would God wee may rather kyll the  
children of Heretikes, and of all them that be deceiued, with  
spirituall arrowes, that is to say, with the testimonies of the  
Scriptures. And with S. Augustine, would God thou wouldest  
kill them O Lorde, with the two edged sworde, (that  
is with thy holyc worde) that they maye lyue vnto thee.

And agayne, God so reuenge our cause against you, that  
he maye kyll your error in you that yce may reioyce to-  
gether with vs of the truth. Thus we wishe you to bee  
kyled, and not to murder you in your errors, and so from  
one fire to sende you to another fire, (the fire of hell) as you  
seeme to doe to vs, we deale not thus with you, but suffer  
you to lye and praye for you that you may turne, but you  
burne vs, whereof (if we were in error) we shoulde not  
turne, and some of your haue sayd that we ought not to be  
prayed for.

If you be so blind that you can not see your crueltie, and  
our mercy, then I beseeche God to open your eyes to see it.  
But some of your haue bin a testing and scoffing at them that  
died and were burned & murdered in Quene Maries time,  
saying that they died stubbornly, wilfully and in most dam-  
nable heresie. Though they died in your heresie, yet they died  
in Gods heresie, & though you haue pleasure to talke of  
their tormentes, yet they had no great pleasure in feeling  
their tormentes. But who I pray you did put them to death  
in their error & false heresie (as you call it) euen they that  
are of your holy Romish Church, who (without repētance shall  
answer for the shedding of their guiltlesse blood: yea & some haue  
not stiked to say that they that were burned were damned:  
which was but a hard iudgement, first to iudge their bodies  
to be burned here on earth: and after their soules to be bur-  
ned in hell, they will not stand to this iudgement, they will  
rather

rather appeale. But if they died in error, and are damned (as some of your religion saide) then who was the cause of their damnation: forsooth even they that condemned them and burned them, for though they had bene so wilfull to burne in an euill opinion, yet they shoulde not haue bene so mercilesse, to haue burned them in that opinion.

If you shoulde see a mad man running into a pit to drowne himself, would you run after him, & thrust him into the pyre? The children of God would rather pluck him backe & save him from drowning. Euen so if they had bene such heretikes as you would make them, & their opinions so damnable as you report them, why did your holy & religious brethren of the Church of Rome, so cruelly burne them, whereby they were damned: haue you no greater zeale to your brethren, but so rashly and uncharitably to sende them to hell: Euerlasting damnation is an horrible and dolesfull thing: for they that are there once, shal be in torments unspeakable in hell fyre for euer and euer without ende. And can you or any such, looke to haue any mercie at Gods hande, that thrust your brethren (being as you say in a damnable opinion or heresie) first into the fire here, and burne them, & from thence sende them into another fire (the fire of hell) where they shal burne for euer: truly you may looke and hope for mercie, but if you refraine not from this your heathenish crueltie, and repent the same vnsafely, you are more like to goe without it than haue it. You that are such burners of your brethren herein doe condemne your selues for most cruell and mercilesse tyrants: for you burne them here, and after say they be damned.

The Franciscane Friers of Paris in France, maye seeme to be more charitable than the Popishe persecutors before mentioned, for they whiles one was in a good opinion (as they said) hanged him by quickly because he should be saved & go to Heauen: but these said cruell Papists haue burned their brethren because they should go to hel. Marke it wel for it is worth hearing: There was a rich marchant in Paris

Expantal.

lib. 7.

Actes and

Monuments.

pag. 884.

Al. y.

who



who said in lett to the Friers of St. Frances, you weare a rope about your bodies: because St. Frances once shoulde haue bene hanged, and the Pope redeemed him, vppon this condition, that all his lyfe after he shoulde weare a rope. Vpon this saying the Franciscane Friers of Paris caused him to be apprehended and to be laid in prison: & also iudgement past vppon him that he shoulde be hanged. But he to saue his life, was content to recant, and so did: the Friers hearing of his recantation, commended him saying, if he continued so, he shoulde be saved: and so the Friers calling vpon the officers, caused them to make hast to the gallowes to hang him vp, whyles he was yet in a good way (sayd they) least he sat againe. And so this Marchant notwithstanding his recantation, was hanged. Thus though some of you do burne men to send them to hell: yet these charitable Friers did hang this Marchant to sende him to heauen. But as your burning of vs (contrarie to your saying) both bzing vs (thzough Christ) to saluation: so I pray God that the Friers hanging of the Marchant (contrarie to their saying) did not bzing him to damnation. If the Popes Friers do hang men for testifying against them: then it is no maruell though the Popes Champions doe burne men for speaking against them in earnest. The hanging of this Marchant may well be iustice according to Popes lawe: but it is scant iustice by Gods lawe, nor by the lawe of any godly Prince. These holy Friers might learne this of the Diuell: for I am sure they neuer learned it of God. You shall see by Chyistles wordes, whether you that doe this murder and persecute your brethren are of God or the Diuel. Christ saith Whatsoeuer you would that men should doe to you, do euen the same to them. Gold weigh with your scales, would you be content, that if you were heathen men or Jewes, that other shoulde burne you, and sende you thereby after to hell: I thinke not, Christ saith, Blessed are the mercifull, for they shall obtaine mercie, but the papistall persecutors are vnmereifull tyrantes, and their burning of their brethren

Math. 7.

Mat. 7. 12.

Math. 5.

Mat. 5. 48.

and

and their saying after they be damned, do evidently declare: therfore you that are the Popes persecutors are unhappie & shal not obtaine mercy, vntlesse as I said you repent in time.

But we are most sure that they are not gone to Hell, as some of your sect haue both boasted and bragged, for they are vnder the Altar where the rest of the Saints & Martires be, that haue dyt their garments in y<sup>e</sup> bloud of the Lambe.

But if they had bin in error or Heresie, thus you would haue serued them. And though they died willingly they dyed not in Heresie, and yet they died not so willingly (as the mad man I spoke of parabolically) but that they would haue liued, if they might with a safe conscience without denying Christ. For you droue them to a mischiefe, eyther to be burned here in your fire, and to saue their endlesse life in Heauen: or else to saue their life here, and to burne for euer in Hell, who remembred Christs wordes which are these,

Whosoever shall denie me afore men, him also will I denie before my father in Heauen. Thus you may see what cruell Tirantes the Pope and his partakers are, that without all pittie and mercie do burne and kill vs here, to burne vs and kill vs euerlastingly in Hell. And yet the Popes for all this call themselues the Seruants of Gods Seruants: but if the Pope be such an vnderling, then he vsed y<sup>e</sup> Emperour his maister but homely, when he made him lie downe and trode in his necke: and also if the Pope be the Seruant of Gods seruants, then he is a very euill seruant, that hath killed so many of his maisters. *Math. 10.*

And now you shall haue an other infallible rule that our Religion is the true Religion, and that the true professors and followers thereof are of the kingdome of God. The Popes kingdome is encreased and mainteyned with cruellie, murther and persecuting, but Christs kingdome increaseth by humilitie, by being murthered, and persecuted: for though the true Christians are dayly killed and murthered, yet their number is dayly increased, for kill they neuer so many, yet let them tell them, & they shall finde them mo

*Tertull. ad  
Scapulam.*

in number. And so doth no other religio in the world but it, therfore there is no better marke wherby to knowe the true religion & the church of Christ, than by persecution, & by increasing thereby. And hereto Tertullian agreeth, who saith, *Cruelitas vestra nostra gloria est.* Your crueltie is our glorie, & your earnest crueltie is an entisement and a prouocation to this sect, as often as ye reckon vs, ye find vs mo & mo, the seede is Christian blood. Thus it appeare that the Gospell of Christ growe and spring by being troubled & persecuted, & so as I said doth no other religio. But the Popes doctrine would decrease, if they should not trouble and persecute.

*Ælius Lā-  
pridius.*

When the Emperour Adrian had yeldeo to graunt one church within the cittie of Rome, certaine of his priuie Counsell aduised him in any wise not to do so, for that they said if the Christians might haue but one church within the Citie, the whole people would al become Christians, and thereby their idols churches should be forsaken. Ene so if y<sup>e</sup> Princes that holde on the Pope & his religion would cease fro their killing, murthering, burning & tormeting of the professors of the gospel, & suffer them quietly to teach & preach the gospel that would, & to haue the Bible & the communion in the Churches, surely the Bible would dye away al y<sup>e</sup> images, the Communio would quite ouerthrow their Masses, y<sup>e</sup> truth of Gods word would utterly confound & abolish the Pope & al his false doctrine. Which the Pope knowes wel enough, & therfore he keepeth the Kings & Rulers not only in error & blindness, but also persuadeth the to be persecutors of the that professe the Gospel. And as Christ is mercifull, so the Pope is cruell, (not to the wicked but to the godly,) for the Pope kill them that professe the Gospel, whom God would haue preserved and not killed: but harlots, fornicators, aduoucers, Sodomites, and incestuous persons, which God appointeth to be executed & stoned to death, he preserveth maketh much of & maintaine. Christ saued a woman from being stoned to death, y<sup>e</sup> had deserved to die by the law: but the Pope cleane contrarie, burneth, killeth, & murther them that

*Iohn. 8.*



that ought to liue, both by Gods laue and mans laue: If Peter were Pope of Rome as some of you beleue, then marke how his doings did differ from the Popes practises: for Peter did giue sentence of death against Ananias & Saphira his wife the children of the Diuell, & so were suddenly stricken to death by the powze of God for lying: but the Pope & his Prelates pronounce sentence of death agaynst the children of God and burne them for speaking of truth. And thus the persecuting Pope will needes be contrarie to Christe do and say what we can.

Therefore if Christ be good as he is, then the Pope is euill as he is, for that they be so contrarie, for Christe was meeke and mercifull, the Pope is proude & a tyrant, Christe was poore, & Pope is rich, Christ was in subiectio to Emperours & Kings, & Pope maketh the Emperours & Kings his subiects & seruants, the Iewes did offer to make Christ a King but he refused it, the Pope maketh himselfe a King of Kings and no man doth offer it. Christ was the Authoz of peace, the Pope is the authoz of wars, Christ forbade sinne, the Pope doth licence to sin, Christ preached the Gospel, the Pope suppresseth & gospel, & Christ was persecuted & killed, & the Pope doth persecute & kill. Therefore as Christ is the sonne of God: so is & Pope the child of the Diuel, vnlesse he turne & frame himself to the fashio of Christ otherwise the he doth. This I hope is sufficiēt for you to know of whose church they are & do murder & persecute, eue of the church of the Diuell for he was a murderer from the beginning, for as I saide, murdering & persecuting are badges of the Diuels church, but let & Pope be assured, & God is not only angrie with him for this his cruel murdering and persecuting, but also wil pluck downe his pride at length, for if God were angrie with king Saule & put him from his kingdome because he killed not Gods enemie king Agag according to his comandement: then you neede not doubt but & God is angrie with the Pope & will put him out of his Popedome that killeth his friends, contrarie to his commaundement.

Iohn. 6.

Iohn. 8.

1. Kings. 15.

And

## A perswasion

*Math. 5.*

And though the Pope call them Heretikes & burne them because they will not worship images and idols, and obey his Diuelish lawe, yet they are the children of God: and though he burne their bodies, he can not hurt their Soules. But if they be Heretikes that put away idolatrie whiche God doth commaunde them, then what is the Pope and his Prelates that doe sette up Images and committe idolatrie, whiche God doth forbid: but though the Pope call them Heretikes, that hee persecutes for professing of the Gospell, and sayth they be damned: yet Christe is of a contrarie opinion: for he sayth, Blessed are they that suffer persecution for righteousness sake, for theirs is the kingdome of Heeauen. Nowe if the kingdome of Heauen be theirs that are persecuted for righteousness, then they that the Pope persecutes for testifying the Gospell, (which is trueth and righteousness) are sure to haue the kingdome of Heauen, (though the Pope tell vs they are damned.) And if the kingdome of Heauen be theirs that the Pope persecutes, then surely the kingdome of Hell is the Popes that thus doth persecute them. So that by Christes owne wordes, the Pope (though he say hee can saue whom he will, and can giue the kingdome of Heauen to whome he list,) is so neere dyne n, that he himselfe is like to dwell in the kingdome of Hell. And no maruell, for he hath bene so lyberall in giuing to so many the kingdome of Heauen, that thereby he hath quite dispossessed himselfe of Heauen, and therfore he is very lyke to dwell in Hell. Wherefore if you woulde auoyde Hell, haue no desire to burne your bretherne, nor to persecute the professors of the Gospell, for thereby you prouoke Gods wrath, and also increase his kingdome, and get the Diuels fauour, & decape the Popes kingdome. There is no striving against God, it can be no good bulwarke that is builded with bloud.

Suffer the house of God by the preaching of the Gospell, to be builded, for what soeuer you pluck downe in & night he will buldoe it & moze to againe in the day, and God will ouerthrow

ouerthrowe in the daie whatsoever you builde in the night.  
 For when the wicked Emperour Iulian in despite of Christ  
 had giuen the Iewes leaue to build & repaire their Temple  
 (the Princes power assisting them & no power seemed able  
 to withstand their purpose.) Then God himselfe from hea-  
 uen aboue encountred with them, Earthquakes brake out  
 and ouerthrowe there buildings, lightnings fel downe and  
 burnt both the toles in their hands and the coates on their  
 backs. And then was the Gospell of Christ moze beutifull  
 and moze glorious than euer it had bene before. Thus the  
 Iewes might haue perceyued that God was bothe angrie  
 and dispised them and their Jewissh sacrifices, though once  
 he esteemed them aboue all other, and the Temple that he  
 before commaunded to be buylded, and wherein he appea-  
 red to the Iewes, now he from heauen ouerthrowe and the  
 builders thereof. Wherby they also might well vnderstand  
 that he had an other people and Religion that he esteemed  
 better and would fight for.

*Iewel in de-  
 sen. Apolog.  
 pag. 790.*

And therefore seeing God ouerthrowe the building and  
 the builders of the Temple of *Hierusalem*, which he com-  
 maunded to be builded, and that he once so well liked: then  
 he must needs ouerthrowe, (as he hath begon partly well  
 already) all the dennes & buildings of the temple or church  
 of *Rome* which he utterly hates, and that he neuer com-  
 maunded to be builded. For as Christ sayth, euery plante  
 that my heauenly Father hath not planted shall be rooted  
 vp. Therefore flie from this your Romissh Church and his  
 doctrine, which God doth daylie ouerthrowe (and let the  
 Pope and his partakers do what they can, at length he wil  
 plucke vp by the rootes:) and walke in the lawe of God,  
 least God powre his plagues and curses vpon you. For if  
 they are accurst by Gods lawe that turnes out of it, either  
 to the right hande or to the left hande, then thinke not that  
 you are blessed, that wilfully walke cleane oute of it, and  
 neuer come in it. And let this suffice you, that Wolves  
 deuoure, and Sheepe are deuoured. So that the deuouring

*Math. 15.*

*Deuter. 28.*

pm.

Wolues



## A perswasion

**Wolues** are of the Synagoge of Sathan: and the deuoured  
**Sheepe** are of the Church of God.

*Math. 12.*

But some of you haue saide, that God in the olde lawe  
 shewed for the better crediting of the same many wonder-  
 full miracles, & that there haue bene many strange mira-  
 cles for the confirmation of the Popes religio. Then belike  
 you looke for miracles, for a religion you think without mi-  
 racles is nothing worth, and therfore one of your religion,  
 said where be your signes? where be your miracles? but as  
 Christ called the Iewes an euill & aduouterous generation  
 bicause they required a signe from heauen (that they might  
 the better credite him & his doctrine) so I can not count you  
 a godly generation, that wil not belæue the gospel of Christ  
 without miracles, (yea & such miracles as you your selues  
 should like.) And wil you not belæue our doctrine without  
 miracles? nay will you belæue it with great & strange mi-  
 racles? I would you would. Wel bicause yee would so faine  
 haue myzacles, you shal haue myzacles, & that other man-  
 ner of miracles, than euer your Romish church could shewe  
 for the confirming of hir doctrine: therfore marke them wel  
 for they are wonderful and maruellous miracles. Our litle  
 Bible hath driue al your great idols out of al the churches  
 of England. Our holy Communion hath put to flight all  
 your Passes which you thought nothing could ouerthow.  
 They that were blind, the Gospell hath made them now to  
 see clearly the craftie sugling of the Pope: they that before  
 were dumbe, now speake so plainely, and vehemently  
 preach the Gospel of Christe. These are wonderfull myza-  
 cles I thinke.

But if some of you should say that these are no myza-  
 cles, or else no great miracles to be counted of: yet I dare  
 boldly say they are maruellous great myzacles, yea and  
 passe your miracles a great deale. For marke this well,  
 if you had neuer knowne that fire would increase in bur-  
 ning, and should haue suddenly seene a whole Cittle bur-  
 ned and consumed with one litle sparke of fire, and that such

A huge and mightie fire shoulde come of one little sparke, would you not haue thought that the same had bin a wonderfull myracle? I thinke you would: then why should not you thinke, that the spiritual burning and enflaming (with such a little sparke of the gospell at the first) of such a number of peoples hartes, consuming and wasting the idolatrie, false religion, and Papistlicall superstition of Kingdomes, Dukedomes, Prouinces, and such a great number of countries, Cities and Townes, and the mightie encreasing of this spirituall fire (the gospell) and that within so shorte a time, is a marvellous myracle: (although the Pope and his power did what they could to quench the same.)

Surely it is such a miracle in all wise mens eyes, considering the Pope and his power (do what they could) were not able to quench, as there can not be a greater. And there is nothing that may moze better persuade you, that this our Religion is the very true Religion and worde of God, than that God so mightily defendeth it and so miraculously increaseth it. This and the other miracles befoze mentioned are sufficient miracles I hope, for the confirming of any Christian hart to beleue the Gospell, yet you shall heare moze miracles hereafter.

And now for that you haue called for our miracles, I trust I may likewise call for your miracles. What kind of miracles were they wherby your Romish religion was confirmed? forsooth they were such as might make the wittie to become foles, but oures are such as will make foles to become wisemen. And now marke your miracles, of your Romish Church, your Rodes and Images can speake, if they haue a false knaue stande behinde them: your Idols can roll their eyes, wagge there chappes, and caste their armes abroade, if there be one behinde them to plucke there Engines: and they will sweate in Winter and colde weather if they be well oiled with Penetratiue oyles, yea & your images can light their owne laps, which is as great a miracle as a sack of the clocke to strike on a bell: your holy

Am. y.

water

water can chase away Spile : and your Priestes giuing women good counsell and blessing them (for the Pope will not haue it called kissing and dallying) miraculonslie make them to be with child, your Popes pardons can make men die desperately and suddenly, your Cardinals blessings can make Bishops breake their neckes, & your Agnus deis can make menne hang themselves : are not these your Romish myracles wonderfull : are they not worthe to go for myracles : yes I trow, our miracles of the Gospel are no such, they are not lyke vnto them: but this you were best to beleeue, that our miracles befoze mentioned are of God, and these your miracles nowe mentioned are of the Diuell.

Thus I trust I haue sufficiently proued, by Gods word, by auncient Fathers, and learned Doctors, by naturall Reason, by Argumentes, by Similitudes, by Examples, by the Popes themselves, by their owne wypters, and by persecuting and murthering : that the Pope and many of his predecessozs Popes, was and is wicked, Diuelish, the Diuels deputies (not Chrisses vickers) and the verie Antichrist, and that his Religion is most false, erronious, and detestable, and cleane contrarie to the worde of God, and that the Church of Rome is the Synagoge of Sathan, and that all you that loue, honoure, and reuerence the Pope, and fauour, solowe, esteeme, and embrace, his Papisticall abhominable doctrine, are English enimies, and that such enimies, as you excēde all other Englishe enimies.

For as I haue befoze probably declared, you are enimies to God, to his Gospel, to our Sauour, to our Soueraigne, to our Superiours, to his louing Subiectes, to your selues, yea and to your owne Soules. And can you thinke to reap any commoditie by being enimie to all these : if you thinke so, the Diuell doth bewitch you, it is he that doth blind you, and he only will destroe you. Therefore if you be wise, be no longer English enimies, to please the Diuell, but become English friends, to please God.

And



And if all this will not suffice to make you abhorre the Pope and detest this diuelish doctrine, then I beseeche you, (for I wil leaue no way to wyne you) let these few examples chosen out of many, of the patient suffering, ioyfully dying, and myraculous ending of the professors of the Gospell, and of this our religion, perswade and allure you.

And though this first and rare example was long since, yet the blessed Martir was persecuted and tormented for the professing of Christ and his Gospell, as our late persecuted brethren were: and as they were all of one Religion, so the same one God did strengthen them and myraculously wrought in them. Therefore I beseeche you marke them diligently, and consider them aduisedly.

A worthy man whose name was Romanus, though whō *Acts & Mo.* many were perswaded, that they should not doe sacrifice to *numentes* Idols nor worship them, was brought before the Empe- *Pag. 90.* rour, being bound as a sheepe to the slaughter, to whom the *A notable* Emperour said with wrathfull countenance, art thou the *example of* author of this sedition? art thou the cause why so many shall *Romanus a* lose their liues? by the gods I sweare thou shalt smart for *Martyr.* it. And first in thy flesh thou shalt suffer the paines, &c. To whom Romanus answered: thy sentence O Emperour I ioyfully embrace, I refuse not to be sacrificed for my brethren, and that by as cruell meanes as thou maiest inuent: because it lay not in Idolaters and worshippers of Diuels to enter into the holy house of God, and to pollute the place of true prayer.

Then Asclepiades inflamed with this stout answer, commaunded him to be trussed vp, and his bowels drawne out. But that was not perfozmed, but he was scourged with whippes, with knaps of leade at the endes. And in his scourging he sung Psalmes and required them not to spare him. And he spake vehemently by the spirite of God, but it was not regarded. And the Tormentoys by the Captaines commaundement, stroke out his teeth, that he might pronounce bys wordes the wordse: and all his face was pitti-

## A perswasion

fully defaced. The this meeke Party said, I thanke thee O Captaine, y thou hast opened to me many mouths, wherby I may preach my Lord and saulour Christ: loke how many woundes I haue, so many mouthes I haue landing and prayling God. The Captaine astonied with his constancie, threatned him with fire: saying blasphemously, thy crucified Christ is but a yester day God, the gods of the Gentyles are of most antiquitie.

Then Romanus made a great Oracion of the eternitie of Christ, &c. And then he said giue me a childe O Captaine but seuen yeres of age, &c, and thou shalt heare what he wil say. And then a pretie boy was called out of the multitude and set befoze him. Tel me my boy quoth the Party, whether thou thinke it reason, that we worship one Christ, and in Christ one father: or else that we worship infinite gods: vnto whom the babe answered, That certainly whatsoeuer it be y men affirme to be God, must needs be one, which with one, is one & the same: And in as much as this one is Christ, of necessitie Christ must be the true God: for, that there be many gods, we childe can not beleue. The Captaine hereat cleane amazed, said, thou yong villen & traitor, where and of who loarnedst thou this lesson: of my mother quoth the childe, with whose mylke I sucked in this lesson, that I must beleue in Christ.

The mother of the child was called, & she gladly appeared. The Captaine commaunded the child to be scourged, euery one wept that sawe this pittilesse deede: but the ioyfull mother stode by with drie cheekes, yea she rebuked hir swete babe, bicause it craued a draught of cold water. She charged him to thirst after y cup that the infants of Bethle once dranke of, forgetting their mothers milke & paps, &c. Whiles she gaue this counsel, the butcherly Tortor, pluckt the skin from the chilles head heare & al. The mother cried, suffer my childe, now thou shalt passe to him, that will ordeine for thy naked beade, a crowne of eternall glozy. And the babe receiued the stripes & torments with smiling countenance.

tenance. The Captaine perceiuing y<sup>e</sup> child inuincible, and himselfe vanquished, comitteth y<sup>e</sup> selfe soule the blessed babe to the stinking prison, without any drink or any other cherishing, and commaunded the tormentes of Romanus to be renewed and increased. Thus was Romanus brought forth againe to new stripes and punishments: to be renewed & receiued vpon his olde sores, in so much the bare bones appeared, the flesh all tozney away, wherein no pittie was shewed.

Then the tyrant sayd, is it painefull for thee saide he to tarry so long alieue? a flaming fire doubt thee not, shall bee prepared for thee by and by: wherein thou and that boy thy fellow of rebellion, shall be consumed into ashes.

Then Romanus and the childe were led to the place of execution. And as they laide handes on Romanus, he looked backe, saying, I appeale from this thy tyrannie Iudge vniust, to the righteous throne of Christ that vpright iudge. Not because I feare thy cruell tormentes & mercilesse handling: but that thy iudgements may be knowne to be cruell and bloudie.

Now when they were come to the place, y<sup>e</sup> tormentor required y<sup>e</sup> child of his mother, (for she helde it in hir armes,) and she onely kissing it deliuered the child to the tormentor, and said fare well my swæte childe: and as the executioner applyed the sword to the chilles necke, she did sing in this manner. All laude and praise with heart and voyce, O Lorde we yeelede to thee: To whom the death of all thy Saintes, we know most deare to be. The Innocents head being cut off, the mother wrapped it vp in hir garment, & laide it to hir brest. On the other side a mightie fire was made, where in to Romanus was cast: who said, that he should not burne, wherewith a great shoure arose, & quenched the fire. Then the Captaine commaunded that his tongue should be cutte out: and it was plucked out by the hard rootes. Penetresse he spake, saying, he that speaketh Christ shall neuer want a tongue. Thinke not that the voyce that uttereth Christ, hath neede of the tongue to be the minister.

The



## A persuasion

The Captaine at this halfe out of his wittie, bare in hande, that the hangman deceined the sight of the people, by some subtill and craftie conueyance. Pot so quoth the hangman, if ye suspect my dedde, open his mouth, and searche the roote of his tongue. The Captaine at length being confounded with the fortitude and courage of the Partir, commaunded him to be brought backe into the prison, and there to be strangled: And so he was: where his sorrowfull lyfe and paines being ended: he now enioyeth quiet rest in the Lord, and where no Tyrants can hurt him.

This worthy Partir in whom God thus myraculously did speake, when his tongue was plucked out by the rotes, and in whom God thus maruelously wrought, and whom God did thus strengthen and made bolde and stout in his cause, though his name was Romanus, yet he was not of your Romish religion, but a professor of the Gospell and of Christes religion.

And as the spirite of God was plentiful in this holpe Partir, and true Christian, so hath he bene most abundant in our Partirs of late, and wil be for ever in all them that professe the Gospell of Christ, and are true and perfect Christians.

And now I will recite no moe examples of the auncient Partirs, but of such as were persecuted and suffered for the professing of Christes Gospell, of late dayes, wherein you shall plainly see, that as they were persecuted and tormented in Christs quarrel and cause, as Romanus was, so God wrought in them, as he did in Romanus, the holpe Ghost taught them, as he taught Romanus, and Christ did strengthen them most wonderfully & myraculously, as he strengthened Romanus. Therefore marke the most cruell and mercilesse dealings of these Tormentors the Papistes, which they doe to shew themselves howe like they are to their father the Diuell, who as Christ saith, was a murderer from the beginning: and yet they will needs be Christes shepe, and his chiefe focke. But thonghe they saye they are the Church

Churche and flocke of Christ, this molle horrible murder and slaughter doeth shewe that they are the Churche and flocke of the Diuell.

By that holpe Father Pope Pius the fourth, the professors of gods word were persecuted in *Cabria*: wherof thys *Acts & Monuments* that I wil now describe and shew, as wel for an example *pag. 915.* of the maruellous constancie and patience of them that were persecuted, as of the crueltie of them that did persecute, is to be well noted. There were fourescore and eight persons that were Protestants, put all into a house together, and the executioner cometh in, and amongst them taketh one, and blindfoldeth him with a mudder about his eyes, and so led him forth to a larger place, where he commaunded him to kniue down, which so doing, he did cut his throte, and leauing him halfe deade, he helde the bloudye kniue betwene his teeth as Butchers vse to doe, and carried the mudder all of goare bloude in his hande, and came againe to the rest, and so he led them out one by one, into that other house, and cut their throtes. And thus Butcherly he killed the at like Calues and sheepe. Whych was a dolefull and horrible spectacle to behold: who wente so humbly and patientlye to their deathes, as many wyl scantly beleue. Yet as y true professors and persecuted for the Gospel haue alwayes vsed to doe.

There was a blind woman was burned at *Darby*, for saying that the substaunce of the breade and Wine is not turned into the substaunce of the bodey and bloude of Christ, which woman did offer to the Bishop that perswaded hir to beleue that the Sacrament was the verie bodey of Christ, that if he would befoze that company take it vpon his conscience, that that doctrine which he would haue hir beleue concerning the Sacrament was true, and that he woulde at the dreadfull daye of iudgement aunswere for hyr therein, as Doctour Taylor (befoze in King Edwards time) in diuerse of his Sermons did offer (for that that he preached) she woulde then further aunswere them.

## A persuation

Whereunto the Bishop sayde he would, But Doctour  
 Dracote his Chauncellour hearing that, sayde, my Lorde  
 you know not what you do: you maye in no case answere  
 for an Heretike. Then the Bishoppe asked hir if she wold  
 recant or no, and sayde she should answere for hir selfe,  
 Then the poore blinde woman perceyuing this, sayde, if  
 you refuse to take it on your conscience, that it is true you  
 woulde haue me beleue, I wil answere no further: and  
 desired them to do their pleasure. And then they gaue sen-  
 tence against hir, and so she was burned. Were not these  
 godly and holy Fathers; and of a god and true religion,  
 that did burne innocente people, bycause they did not be-  
 leue, that they themselues did not beleue to be true: for if  
 the doctrine was true that they taught and they beleued  
 the same: why mighte not they then haue sayde on theyr  
 conscience that it was true: and why might not they haue  
 answered for them therein to God at the daye of iudge-  
 mente: this notable example shewes plainely that the  
 doctrine of these persecuting Papistes is wicked and false,  
 & that they are not of the church of God, but of the fellow-  
 ship of the Diuell, that burned these poore blinde and sim-  
 ple women, and manye other, bycause they beleued  
 not that the Sacramentall breade and Wine was the ve-  
 ry body and bloud of Christe and theyr wicked religion of  
 the Pope, whyche they themselues (being learned By-  
 shoppes and Doctoures) dyd not beleue nor stande  
 to.

But our Preachers of the Gospell will take on theyr  
 conscience, and wil stand betwæen God and their hearers,  
 that the doctrine they teach is true. Therfore this only ex-  
 ample (if I had writtē nothing else vnto you) is sufficient  
 to perswade you, that our doctrine is true, and your Ro-  
 mishe religion is false: vnlesse you winke for the nonce by-  
 cause you wil not see.

Here also is another notable example whereby you  
 may vnderstande howe God giues his spirite of trueth to  
 the



the professors of the Gospell, bys seruantes that dye for  
the Testimonie of the same: wherein you shall heare  
holwe maruellousse and truelye: a poore man that was  
burned for thys our Religion: prophesied of the shame-  
full ende of his persecuter a wicked Papistricall Commis-  
sarie.

A certaine poore man of *Callais* saying that he woulde *Acts & Mo-*  
nener beleue that a Priest coulde make the *numentes*  
at his pleasure: was therefore accused and also condem- *pag 1994-*  
ned by one Hardy Commisarie there. Whiche Hardy in

time of his iudgement inueighing againste him wth op-  
probrious words said, that he was an heretike and shoulde  
dye a vile death. The poore man answering for himself  
saide againe, that he was no heretike, but was in the faith  
of Christe. And whereas thou saist, that I shall dye a vile  
death, thou thy selfe shalt dye a viler death and that shortly.  
And so it came to passe, for within halfe a yere after,  
the said Hardy was hanged, drawne and quartered for trea-  
son in the saide towne of *Callais*.

Now, if the holy Ghost be the teacher of trueth, then the  
holy Ghost did teach this persecuted member of Christe to  
prophecie truely, and if the spirite of Sathan be the teacher  
of lyes, then the spirite of Sathan did instruct Pope Hil-  
debrand that prophesied falsely (as is before mentioned) of  
the deposing of the Emperour. Wherefore, if you woulde  
(by this notable example and by manye other) consider  
what trueth the holy Ghoste dothe utter by the persecuted  
professors of the Gospell, though they be simple and vnlearned:  
And againe on the other side, what lyes and falshode the  
spirite of the Diuel doth utter, by the great learned Pope  
himselfe, his Catholike Cardinales, and bys proude pre-  
sumptuous Prelates: you woulde (if you loue trueth as  
you say) forsake them and all their falshode and lyes, and  
embrace the Gospell of Christe the Touchstone of tru-  
eth.

By this example and by manye other, you shall see that the  
Papists are the enemies of the Gospell, and the enemies of  
the soules of mankynde. And thus I haue shewed you the  
true state of the Papistrie, and the true state of the  
Papists. And thus I haue shewed you the true state of the  
Papistrie, and the true state of the Papists.

*Actes and  
Monuments.*

Marke also howe maruellously the spirite of God dyd speake in another persecuted professour of the Gospel. One Patricke Hamleton a godly and learned professour of y<sup>e</sup> Gospel in *Scotland*, was condemned to be burned, who in the fire did cite and appeale the Black Frier called Campbel that accused him, to appeare before the high God (as generall Judge of al men) to aunswere to the innocencie of hys death, and whether his accusation was iust or not, betwixen that and a certaine daye of the nexte moneth, (whiche he the sayde Hamleton, then and there named.) And after, it was verie manifest, that the sayde Frier dyed immediately before the sayde day came, (that the saide Hamleton dyd cite him to appeare) without remorse of conscience that hee had persecuted the innocent. By this example (so strange & rare) diuerse people did not only muche muse thereat, but also firmly beleue the doctrine of the sayde Hamleton to be good and iust.

*Acts & Mo.  
pag. 1850.*

Behold here a glasse most cleare, that whosoever lokes in the same can not chouse but both see and say that poure Church of *Rome* is the Captaine of crueltie, and without all pitie and mercie, and so by no means can be the church of God. There were thre women condemned in *Garnessey*, the mother and two daughters, bycause they did not roine to the Church: wherof one of them was named Peretine, great with child: they were tyed to thre stakes, the mother to the middle stake, the eldest daughter on the right hand, and the yonger daughter on the left hand: they were firste strangled, but the rope brake before they were dead, and so the women fel into the fire. Peretine who was then greafe with child, did sal on her side, wher hapned a ruthful thing, not only to the eyes of al y<sup>e</sup> women then, but also to al other true harted Christians. y<sup>e</sup> heauie or ready saime for as y<sup>e</sup> belly of y<sup>e</sup> womā burst asunder by the heuimentie of y<sup>e</sup> flame, y<sup>e</sup> infante being a saime mātchild fel into y<sup>e</sup> fire, & being taken out of y<sup>e</sup> fire by one William House, was layde vpon the grasse. When was the Childe had to the Wrouost, & from him to y<sup>e</sup> Baylisfe,

Wayliffe, who gaue iudgement, that it shoulde be carryed backe againe, and caste into the fire. And so the Infant baptized in his owne bloude, to fill by the number of Gods innocent Saints, was both hoene, burned, and dyed a Martyr, leaving behinde to the worlde (whiche it neuer sawe) a spectacle wherein euery one maye see that hathe any eyes at all, the Herodian crueltie of this gracelesse generation of Catholike tormentors neuer to be forgotten.

Yet for all this greate and many other of the Papists, more than heathnisch cruelties, many (of you) are so blinded and bewitched, that you can not perceiue the vnnmercifull time of your Quene Mary, nor can consider the mercifull time of our Quene Elyzabeth. If the Quenes Maiestie shoulde vse all you that refraine from the Church, (bicause you wil not heare Gods worde) as these thre seely women were, bycause they wente not to the Church to committe Idolatrie: you woulde then saye she were a cruell and tyrannous Prince. But suffering you, without any crueltie, yet you wil not saye that shee is a mercifull Quene.

Beholde here an other wonderfull and rare example, howe God dydde strengthen a yong maide, that professed the worde of God oure religion.

One Maister Tyrrell and other didde beset the house of one William Mount, and willed to haue the doze opened: whiche being done, the saide Maister Tyrrell with certaine of his compaigne, went into the Chamber where the saide father Mount and his wife did lye, willing them to rise: for (saide he) yee muste goe with vs to Colchester Castle. Another Mounte hearing that, being very sicke, desired that his daughter mighte firste fetch him some drinke: for she sayde she was verie euill at ease: When he gaue her leaue and bad her goe. So his daughter (called Rose Allen) toke a stone pottle in the one hande, and a Candle in the other, and wente to drawe drinke for her mother. And as shee came backe againe throughe the house, Maister Tyrrell met her and willed her to giue her father and mother good

*Acts and Monuments of the Church.*  
pag. 1898.



councell, and to aduertise them to be better Catholike people. To whome the saide Rose sayde: Sir, they haue a better instructor than I am, for the holye Ghoste dothe teache them I hope, whych I trust wil not suffer them to erre. Then sayde Myster Tyrrell, why art thou stil in that minde, thou naughtie huswife: Mary it is time to looke vppon suche heretikes in dedde. Then saide Rose Allen: Sir, wyth that whych you call Heresie, do I worshippe my Lorde God I tell you truth.

Then saide Myster Tyrrell, I perceyue you wil burn gossip wyth the reste for company sake. Then sayde she, no sir, not for companyes sake, but for Christes sake, if so I be compelled. And I hope in his mercies, if he call mee to it, he wil enable me to beare it.

Then Myster Tyrrell turnyng to hys company sayde: sirs this gossip will burne, doe you not thinke it: Mary sir quoth one, proue hir, and you shall see what she will doe by and by. Then that cruell Tyrrell taking the Candle from hir, helde hir weaste, and the burning Candle vnder hir hand, burning crosse wise ouer the backe thereof, so long till the very sinnes crackte asunder. In whych time of hys tyranny, hee said often to hir, why whore, wilt thou not cry: thou yong whore, wilt thou not cry: Unto whych she alwayes she answered, that she had no cause, she thanked God, but rather to reioice: you haue more cause, to wepe (sayde shee) than I, if you consider the matter well. In the ende, when the sinews brake that al the house hearde them, he then thrust hir from him violently, and sayde: Ah strong whore, thou shamelesse beast, thou beastly whore, and with suche like vile wordes, but she quietly suffering hys rage for the time, at the lasse sayde: Sir, haue you done what you wyll doe: and hee sayde yea, and if you thinke it be not wel, then mend it. Then Rose Allen sayd, mend it, nay, the Lorde mend you, and gyue you repentance if it bee hys wil. And now, if you thinke it good, beginne at the fete and burne to the head also, for he that set you a worke,

worke, shal pay you your wages one day I warrant you. And so she went and carryed hir mother drinke, as she was commaunded. The saide Rose Allen being asked of one, howe she coulde suffer the painefull burning of hir hand, she saide, at the first it was some grieffe, but afterward, the longer she burned, the lesse she felte, oꝛ wel nere none at all.

Thus you may wel perceiue, that the Gospel that shee professed, was, and is the true religion, and that she toke Gods quarrel in hand, oꝛ else the Lord would not haue giuen hir this wonderfull patience, and haue strengthened hir and mitigated hir paines, in the burnyng of hir hande, as he did.

Bishop Bonner, (he mighte be called Bishop Burner *Acts and Monuments of the Church.* pag. 1898. wel ynoughe) caused a blinde Harpers hande to be burned with a hote burning coale, whiche blinde man saide, that if euery toynt of him were burned, yet he trusted in the Lorde not to dye.

Marke here agayne I beseeche you, a wonderfull and straunge example, not only of the great constancie and patience of one Thomas Hawkes that was burned foꝛ his professing the gospel of Christ, but of the manifest prooue thereby, that the cause he died in, was iuste and true, and that God did myraculously assiste him, and mitigated his torments in the flames of the fire. *Acts and Monuments of the church* Pag. 1508.

This worthy member of Christ Thomas Hawkes was burned foꝛ witnessing the woꝛde of God, at a Towne in Essex called Coxhall. A little before whose death, certayne of his friends pꝛiuily desired, that in the mids of the flames he woulde shewe them some token, if he coulde, whereby they might be moze certaine whether the paine of suche burning were so greate, that a man might therein keep his minde quiet and pacient: whyche thing he promised them to doe. And so secretlye betwene them it was agræde, that if the payne myghte bee suffered, then hee should liſte by his handes aboue his head towards Heauen, before hee gaue



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gaue vpp the Ghost. And when hee was broughte to the stake to be burned, there mildely and patiently hee addressed himselfe to the fire, hauing a straichte chaine caste about his middle: after whose seruent prayers made vnto God, the fire was set vnto him, in the whiche when he continued long, and when his speeche was taken away by violence of the flame, his skinne also drawne together, and his fingers consumed with the fire, so that al men had thought certainly he hadde bene dead, sodainely, and contrary to expectation, the saide blessed seruaunt of God (being mindfull of his promise befoze made) reached vpp his handes burning on a light fire (which was marvellous to behold) ouer his head to the liuing God, and with greate reioysing (as it seemed) stroke or clapped them three tymes together. At the sight whereof, there followed suche an outcrye of the people, and especially of them whiche vnderstode the matter, that the like commonly hath not bene hearde. And so this blessed seruant of God, frait way sincking down into the fire, gaue vpp his spirite. Thys myraculous burning of the saide Thomas Hawkes was in the yere of our Lord 1555.

These wonderful examples of the Gospellers suffering so patiently, of their dying so willingly, of the holy Ghoste speaking in them so abundantly, of their marvellous constancie, of Gods strengthning them so mightily, and his working in them so myraculously, that (if befoze I had not sufficiently proued the Pope to be the childe of Sathan, and your Romishe religion to be the Diuels Doctrine) is sufficient to winne you to God, to allure you to Christe, and to embrace the Gospel our heavenly and true religion, to obey your Prince, to lone your Countrey, and nowe with great desire to become english friends. But if there be any of you so deluded by the diuel, so incensed by Sathan, and so bewitched with papistrick, that neither any thing befoze written can moue you, nor these marvellous examples of Gods mercifull and wonderfull protecting, boldening, teaching,

strength,



strengthening, saouring, comforting, assisting, and defending of his seruantes the professors of the Gospell cannot allure you: then I beseeche you (for I can goe no further) let these fearfull, faithlesse, horrible, dolefull, and desperate deaths of the persecuting and murdering cruell Papists, with their mockers and scorners of Gods word, and reuolters and shunners from the Gospell, that followe feare, and terrifie you, any longer to persiste in your erroneous and most pernicious Papisticall doctrine, least you be made the instruments of his wrath (as they were.) Now therefore marke them well, and as you like their deaths, so followe their liues.

And as I saide before, that the Martyres of the Primitive Church, and our persecuted Protestantes suffered all alike, were patient all alike, and were loued, ayded, and strengthened of God all alike, and therefore all of one religion: So the tyrannous persecutors of the Martyres long since, and the Papisticall persecutors of the professors of the Gospell, since that time, haue died desperately, horribly, diuelishly, and dolefully, all alike: and haue hadde Gods wrath and vengeance all alike, and therefore were all of a wicked and diuelish religion. And for that you shall not thinke that the Papisticall murderers and persecutors died moze godlye than they: you shall see the godly ends and deaths of some of them both. And firste I will shewe you some examples of the tyrannous persecutors in the olde time, of the professors of the Gospell.

Herod that murdered Iohn Baptist, and condemned Christ, was condemned to perpetuall banishment, where he dyed miserably. *Acts & Monuments p. 31*

Pylate, vnder whome Christ was crucified, was apprehended and accused at Rome, deposed, then banished to the Towne of Lyons, who at length dyd kill himselfe. *Acts & Monuments p. 302*

Antiochus a tormentor of the Christians, fell downe from his iudicial seate, crying out, whose bowels burned *Acts & Monuments p. 59*

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with-

with him, and so he dyed.

*Acts & Monuments* p. 66

Decius, that cruell persecutor of the Christians, bothe hee and his sonne, were slaine of enemies in battell.

*Acts & Monuments* p. 75

The Emperour Valerian, a cruell persecutor of the Christians, wente not without hys rewarde therefore: for Sapor the King of the Persians took him prisoner, and be-  
sed him for his blocke when he got vpon his horse.

*Acts & Monuments* p. 86

Maxentius that greates persecutor of the Christians, fell off on a bridge wth his horse and his harnesse, wherby he had made for Constantine the Christian Emperour: and so he was drowned.

*Actes and Monuments* pag. 89.

Marke the endes and death of these persecutors of the Christians: Dioclesian poysoned himselfe: Maximinian was hanged: Seuerus was slayne by Maximinian: Lucius was slaine by Constantine. Thus these persecutors of the professors of Christes Gospel, neuer liue quietly nor yet dye godly.

*Cooper Epitome Chron.* fol. 24

Galorius the Emperour of the East parts, a great persecutor of the Christians, was therefore plagued of GOD wth a wonderful sicknesse, and an incurable disease: for he hadde a soze risen in the nether parte of his belly, which consumed his priue partes, from whence swarmed greates plentie of wormes: wherby the disease coulde not be helped with any surgerie or physicke, (acording to the promise of God) wherfore he confessed, that it happened for his crueltie towarde the Christians, who slew hymselfe, not able to abide the stench of his owne soze. Suche hath bene, is, and will be, the gaine and ende of them that persecute Gods people.

*Ensebius in*

*Histor. eccle.*

Beholde here a wonderful example of God, shewed vpon three pertured persons, for falsely accusing the aged and reuerend father Narcissus the seruant of God, and a pure professor of Christes Gospel, whiche Narcissus was of the age of a hundzeth thre score and thre yeares, and Bishop of Ierusalem. The one of them that were hys accusers, wished to be destroyed with fire, the other to be consumed with



a grieuous sicknesse, the thirde to lose both his eyes, if he did  
lye: whereby the godly and guiltlesse man went and liued  
in a solitarie and desert place a great while. But God that  
is a iuste reuenger of wickednesse, and a defender of his in-  
nocent seruants, punished them all thre according to the  
owne wordes. The first by casualtie of one little sparke of  
fire was burned with his goods and all his family. The se-  
cond was taken with a greate sicknesse from the head to  
the fete, and deuoured by the same. The thirde, hearing  
and sayng the punishment of the other, confessed his fault:  
But through great repentance, powred ouer such feares  
with weeping, that he loste bothe his eyes. And thus as  
God iustly punished them for their perurie against the in-  
nocent seruant of God: So God of late dayes hath mar-  
uellously punished a great sorte of the Papists, that cruelly  
killed, murdered, and misused Gods true and simple ser-  
uants for professing the Gospel. And now, as I haue  
shewed you howe God hath powred his vengeance on the  
tyrantes and persecutors of the holie Martyres that were  
persecuted long since, befoze the wicked Popes: so also I  
will expresse vnto you, the miserable endes and deaths of  
some of the Papisticall persecutors since the tyme of the  
wicked Popes, whose terrible and fearefull endes, I  
beseeche G D, maye bee a sufficient warning for  
you.

A cruel wyetche called Iohn de Roma a Monk, hauing  
a comission to examine suche as professed the gospel (whom  
they call Heretikes) vsed great crueltie towarde them. He  
filled bates with boiling grease, and so put them vpon their  
legs, tying them backward to a fourm with their legs han-  
ging downe ouer a small fire, & so he examined them. Thus  
he tormented herre many, and in the ende, mooste cruellie  
putte them to death, &c. But the sayde holie Monk  
(as holynesse goeth with Papists) by the iust iudgement  
of God, fel sicke of a mooste horrible disease, braunge and  
vniunknowne to any Physitian, whose paines and tormentes,

*Acts & Mo-  
numentes of  
the Church  
Pag. 916*

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being moſte extreme, coulde not be eaſed one minute of an houre with any ointment or any thing els, whoſe ſwech and ſangr was ſo greate, that came from hym, that none coulde abide it; neyther woulde anye of hys owne frændes come neare hym, wherefoze he was carryed to an Hoſpitall to be kept, but the ſtenche and infection ſo encreaſed, and was ſo greate, that no manne there durſte come neare him: no more he hymſelfe was able to abide the horrible ſmell that iſſued from hys bodie, beynge full of blcers and ſoares, and ſwarming with vermyne, and ſo rotten, that the fleſhe fell awaye from the bones by pæce-meale. And whylen he was in theſe tormentes, he cryed oute often in greate rage: Oh who wil deliuer me, who wil kill and rid me out of theſe intollerable paines: which I knowe I ſuffer for the euilles and oppreſſions that I haue done to the poore men: he wente dyuers tymes aboute to deſtroy himſelfe: but he had not the power to doe it.

In theſe horrible tormentes and feareful deſpaire, this blaſphemer and moſte cruel heret, tormentor, and murderer of the poore profeſſors of Gods worde, moſt miſerably ended his curſed life.

Here you maye plainly vnderſtande, that this wicked Monk, (thoughe he were of the Popes religion) he was not of Gods religion: for that the Lord thus plagued and tormented him, ſhewing his verie curſe befoze mentioned: enen an incurable diſeaſe, as he diide to wicked Ichoram the ſonne of god King Ichofaphat. And as the Monkes tormentes and end was like to the ende of Ichoram, ſo he was like in crueltye, and alſo in Idolatrye, for ſaking the ſerue of God, for the wicked deſires of men.

*Acts & Monuments of the Church*  
Pag. 916

Alſo the Lord of Reueſt, chief Preſident of the Parliamēt of Aſſy, cruellye vs'd the profeſſors of the Goſpell, (and putte them to death,) who after was ſtricken with ſuch an horrible ſickneſſe of furie and madneſſe, that hys wife nor any durſt come neare him, and ſo he dyng in hys furie and rage, was iuſtlye plagued of GOD for hys vnmercif

humercifalnesse and crueltie, shewed and done to the children of God.

The Commendator of Saint Anthonie of Vienna, that gaue sentence of condemnation on the seruaunt of GOD Wolfgangus, fel sodainely downe and dyed. And the Abbot of Clarylocus his fellow, stricken with sodaine feare at the cracke of guns, fel downe and dyed.

*Acts & Mo.  
of the Church  
Pag. 857.*

Thomas Arundale Archbishop of Canterburie, a persecutor of the Gospellers, y gaue sentence on the Lorde Cobham for professing the word of God: was plagued of God, that his tongue dyd swell that he could swallow no meat, and so dyed. And although he gaue sentence on the Lorde Cobham, yet gods iudgemēt was suche, that he died two or thre yeares before him.

*Acts & Mo.  
of the Church  
Page. 567.*

A (certain) Bishop of Hungarie did runne about starke mad, & so rauing dyed miserably, that tyed Hares, Geese, and Pennes about a Priest, and then put dogges to him, who chased him about the Citie, snatching and catching at him what they coulde get, whereof he dyed. And thus the Priest was martyred for saying that the eating of fleshe is not forbidden by the Scriptures: but this Bishop gayned nothing by thus martyring of him, vnlesse Gods wrath be a gayne.

*Acts & Mo.  
of the Church  
Page. 865.*

A Priest renolting from the Gospel was sodainely killed by two gentlemen that oughte him euill will (by the iudgemēt of god) immediatly after he wete out of prison, from one Philbert that after was strangled and burned for the word of God: To which Priest Apostata the sayd Philbert sayde, oh unhappie and more than miserable, is it possible for you to be so foliſhe as for saying of a fewe dayes which you haue to liue by course of nature, so to start away and deny the truth: know you therefore, that although you haue by your folishnesse auoyded the Corporal fire, yet your life shall be neuer the longer, for you shall die before. And God shall not giue you grace, that it shall be for his cause, and you shal be an example to al Apostles. And

*Acts & Mo.  
Pag. 889.*

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immediatly the reuolting Priest was slaine as sone as he went out of prison, as is before sayde.

This notable and rare example is sufficient I thinke to proue, that the Gospel our religion is most true, and that only in it & Lord is pleased, for shewing his heauie wrath and vengeance on this Priest that did reuolte, shrinke fro, and deny the same: and also in that the holy ghoste did so miraculously speake in this worthy Philbert, (continuing so firmly and stoutely in the same Gospel) which so wonderfully and truly prophesied and foretolde of the sodain ende and desperate deathe of the sayde wicked reuolting Priest. This is so manifest and so apparaunte, that it wil enforce you to embrace the Gospel, and to fflye from Papistry, if you be not determined and purposely bet to withstand God and the truth.

*Acts & Mo.*

*Page. 1929.*

Also one Berry the vicker of *Aylsham* and a Commissarie, was a cruell tyraunte, he killed two wpyth striking of them, and he was a cruell persecutor of the professors of the Gospel, but GOD rewarded hym therfore (or else the Diuell that sette hym on worke) for as he was going homeward from the Church, he fell downe sodaynelpe to the ground with a heauye grone and neuer styred after, neyther shewed hee anye token of repentaunce. Likewise at that time one Dunning Chauncellour of *Lincolne* and a mercilesse Tirant against the professors of the gospel, died in *Lincolneshire* of as sodaina warning as (this) Berry dyed.

*Acts & Mo.*

*Page. 1993.*

One William Mawlden, that was of this our religio, and professed the Gospel in the latter ende of Quene Maries raigne, and dwelling at *Greenwich* with one mapster Hugh Aparry, lacking a booke to reade on, looked about and found a Primer in English, whereon he read (being in a Winters Euening.) Whiles he was reading, there did sit one Iohn Apowel that hadde bin a seruingman, aboute thirtye yeares of age bozne towardes *Wales*, to whome the sayde

Hugh



Hugh Appary gaue meate and drinke til he could get him a seruice: & as the sayd William Mawlden red on the booke, the sayde Iohn Apowel mockt him after euerye woꝝd with contrarie gaudes and flouting woꝝdes vnreuerently, in somuche that the sayde Mawlden coulde no longer abyde hym, for grieve of heart, but turned vnto him and saide, Iohn, take heede what thou doest, thou dost not mocke me but thou mockest God, for in mocking of his woꝝde thou mockest him. And this is the woꝝde of God, though I bee simple that reade it: therfoꝛe beware what thou dost: then Mawlden fel to reading againe, and still the other proceeded in hys mocking. And when Mawlden had redde certayne Englishe prayers, in the ende he redde, Lorde haue mercie vppon vs, Christe haue mercie vppon vs, &c. And as Mawlden was recyting these woꝝdes, the other with a starte, sayde Lorde haue mercie vppon me: wyth that Mawlden turned and sayd, what aylest thou Iohn? he said: I was asfayde: wherof was thou asfayde saide Mawlden? nothing nowe sayde the other, and so he woulde not tell him: after this when Mawlden and he went to bed, Mawlden askt him wherof he was asfayde: then he sayd, when you read Lord haue mercie vppon vs, Christe haue mercie vppon vs, me thought the haire of my beade stode vp right, with a greate feare that came vpon me. Then sayd Mawlden, Iohn thou mayst see the euil spirite coulde not abyde that Christe shoulde haue mercye vppon vs: wel Iohn said Mawlden, repent and amende thy life: for God will not be mocked: if we mocke and iest at his woꝝde he wil punishe vs, &c. But after that as he lay, almoste a day and a night, his tong neuer ceased, but he cryed out of the Diuel of hel, saying, O Diuell of Hel, now the Diuel of Hel, I would see the Diuel of Hell, thou shalt see the Diuel of Hel, there he was, and there he goeth, &c. This I trowe maye be a woꝝthe warnyng for all mockers, scoꝛners, and derpyders of Gods most holy woꝝd.

Parke the ende of Morgan Bishoppe of Sainte Davids, Acts & Mo.

pag. 1990.

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a Papistlicall persecuter, that sat vpon the condemnation of Bishop Farrare beyng after burned for the Gospell: not long after, the sayd Morgan was stricken with Gods hand after such a strange sorte, that his meate woulde not goe downe, but rise & picke vp againe, sometime at his mouth, sometime blowne out at his nose, most horrible to beholde, and so he continued till his death.

What a stroke of Gods hand was brought vpo Bishop Thorneton, Suffragane of *Doner*, a cruell Papistlicall persecutor of the Saints of God for professing his word, who after he had exercised his cruell tirannie vpon many godly men at *Canterburie*, at length comming vpon a Saturday from the Chapter house at *Canterburie* to *Borne*, there vpon a Sunday following, looking vpon his men playing at boules, fel suddenly into a palse, and so was had to bed, and then was willed to remember God: yea so I do sayd he, and my Lorde Cardinall to.

*Acts & Mo.*  
*Page. 1990.*

An other Suffragane of *Doner*, who not long after he was made Bishop of Suffragane of *Doner*, brake his neck falling down a paire of stagers in the Cardinals Chamber at *Greenwich*, as he hadde receyued the Cardinales blessing. You may see here, that God dothe not alwaies blesse, where the Pope, his Cardinales and his Bishops blesse, as here it is manifest: But rather curses, vlesse sudden death and breakyng of neckes be blessing.

*Acts & Mo.*  
*Page. 1991.*

Doctor Ieffrey a greate Papistlicall persecuter, beyng Chauncelloz of *Sarisbury*, stricken by the mightie hand of God, died suddenly, who was determined the next day following (but that he was prevented by sudden death by Gods providence) to haue called before hym foure scoze and tenne, or mo, to examine them by inquisition vpon religion.

*Acts & Mo.*  
*Page. 1691.*

Marke (here also) the ende of a Papiste, that was a louer of the Masse and diligent and hastie in setting of it vp in *Queene Maries* time, one Burton the Baplife of *Cromland* in *Lincolneshire*, sone after King Edward was dead, he

he came into the Church on a Sunday in the morning, at which time the Curate was beginning the English service, (for there was no lawe as yet to the contrarie) when he came to the Curate in a great rage and sayde, (like a pure charitable Catholike and full of deuotion) sirra wyll you not say Masse: buckle your selfe to Masse you knaue, or else (swearing by a great othe) I shall sheath my dagger in your shoulder. The poore Curate for feare (not so constant in the Gospell as Curates should be) settled himself to Masse. Not long after this, the Ballife roade from home, accompanied with one of his neighbours: and as they came riding together vpon the fenne banke homeward againe, a Crowe sitting in a Willow tree, toke hir sighte ouer his head, and spake to him in hir language aswell as she coulde and called him by his name, (as Crows are wont to doe) and withall let fall vpon his face: so that hir excrementes ranne from the toppe of his nose, downe to his bearde. The poysoned smell and sauour whereof so noyed his stomacke, that he neuer ceased vomiting vntill he came home, where with his hart was so sore, and his body so dissempered, that throught extreme sicknesse he got him to bed, and so lying he was not able for the stinke in his stomacke and painefull vomiting, to receiue any reliefe of meate or drinke: but cried out still sorrowfully, complayning of that stinke, and with no small othes (for belike he made an accompt that the Pope woulde dispence with him for them) cursing y<sup>e</sup> crowe that had poysoned him. To make short, he continued but a fewe dayes, but with extreme paine of vomiting and crying he desperately died, without any token of repentance of his former life.

You shall hardly finde a perfect Protestant, and a saythfull follower of the Gospell die in this sorte, as this Massmonger did. Truly if the Masse be so anathleable and of such force as you take it to be, and the Pope of such a power as many of you thinke him to be (for it is written in his law as is beforesayde, that he hath all power in heauen and in



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earth, and that is enough for a Pope) then eyther by the vertue of the Masse, (which this Burton so maintained, and busily set up) or else by the Popes mightie power, me thinkes this his Champion of the Masse, shoulde haue bene preserved from dying thus strangely and desperately. But if the Pope and his holy Masse doe suffer them, that put such trust in him, and confidence in the Masse, to die sodainely without repentance, to die desperately, and to cal on the Diuell, and to lie in such extreame paines and tozments, as a great sort of them doe, and haue done: surely if I were as you, the Pope and his Masse shoulde goe to the Diuell, ere I would trust any moze to him or to it.

*Actes and  
Monuments.  
pag. 1622.*

Also one Richard Denton hauing wordes of commendations sent to him from one William Wolsey, that was after burned for professing the Gospell, which were, that he maruelled that the said Denton tarried so long behind him, seeing he was the first that deliuered him the Booke of the Scriptures into his hand, and told him that it was the truth, desiring him to make hast after as fast as he coulde. Which Denton said, when the said message was done to him, I confesse it is true, but alas I can not burne. But after though he coulde not burne willingly in Christs cause: he was burned agaynst his will not in so good a cause: for after that his house being on fire, he went in to saue his goods, & therby was burned & lost his life. And thus he was burned for earthly goods, & refused to burne for heauenly treasure.

*Acts & Mo-  
numents.  
pag. 1991.*

Marke this ende of a Papist and an enemye of the Gospell: One Clarke an open enemye to the Gospell and all godly Preachers in King Edwardes dayes, hanged himself in the Tower of London.

*Acts & Mo-  
numents. 1992*

The great and notable Papist, called Troling Smith, fell downe sodenly in the strate and died.

*Acts & Mo-  
numents.  
pag. 1992.*

Dale the Promoter of the professors of Gods worde, was eaten into his body with lyle, & so dyed as it was well knowne of many.

Cox an earnest Protestant in King Edwardes dayes, & in

in Quene Maries time a Papist and promoter (or accuser *Acts & Mo-*  
of the Gospellers) going wet and in health to his bed, (as it *numentes.*  
seemed) was dead before the morning. *pag.1992.*

Alexander the keeper of *Newgate* a cruel enimie to them *Acts & Mo-*  
that lay there for Religion, died verie miserably, being so *numentes.*  
swolne that he was more lyke a monster than a man, and *pag.1992.*  
was so rotten within, that no man coulde abide the smell of  
him. This cruel mā to hasten the poore lambes to y<sup>e</sup> slaugh-  
ter, woulde goe to Bonner, Storie, and other, crying oute,  
Ridde my prison, ridde my prison, I am too much pestred  
with these Heretikes. It seemes that this cruell wretch was  
better content to haue the companie of Thēues and mur-  
therers (great offenders against the lawe that were in his  
p<sup>r</sup>ison) than Gods people that professed his word that were  
no offenders against the lawe.

Beholde the great and terrible iudgement of God on *Acts & Mo-*  
the parson of *Croundall* in *Kent*, who vpon *S<sup>h</sup>roue* Son, *numentes.*  
daye, hauing receyued the Popes pardon from Cardinall *pag.1990.*  
Poole, came to his Parische Church, and exhorted the peo-  
ple to receyue the same, as he had done himselfe, saying,  
That he stode nowe so cleare in conscience as when he  
was first borne, and cared not nowe if he should dye the  
same houre in that clearenesse of conscience. Wherevpon  
he beyng stricken sodainely by the hande of God, and lea-  
ning a little on the one syde, immediately shonke downe  
in the Pulpet, and so was founde deade speaking not one  
worde more. Cruely if they haue no better lucke with  
the Popes Wardons and blessings than I see they haue,  
they were better a great deale to haue a sole blesse them  
with his Wable, than to haue the Pope to Pardon them or  
blesse them with his handes: if I were desyrous to die so-  
dainely, or to bzeake my necke (from which the Worde  
blesse me and euery bodie) I woulde eyther get the Popes  
Wardons, or else haue eyther hys or one of his Cardinals  
blessings, for other god they doe none that I can heare or  
see.

## A perswasion

*Actes and  
Monuments.  
pag. 1992.*

One Iohn Peter, sonne in lawe to the said Alexander the keeper of Newgate, being an horrible blasphemer of God, & no lesse cruell to the said prisoners that professed the word of God, rotted away and so most miserably dyed, who commonly when he would affirme any thing, were it true or false, vsed to say, If it be not true I pray God I rot ere I die.

*Actes & Mo-  
numentes.  
pag. 1992.*

Also one Robert Bawlding a Papisticall persecutor, was stricken with lightning at the taking of William Scaman, whereupon he pynd away and dyed.

*Actes & Mo-  
numentes.*

One Rockwood the chiefe procurer of the great trouble of certaine *Callys* men for religion, who at the point of death staring and raging cryed he was utterly damned, and being wylled to aske God mercie (who was readie to forgive all that asked mercie of him) he brayed and cryed out, all to late, for I haue sought maliciously the deathes of a number of the honest men in the Towne. And though I so thought them in my heart, yet I dyd that laye in me to bring them to an euill death. All to late, therefore all to late. The which same wordes, the sayde Rockwood answered to one that said, I neuer saw men of such honesty so sharply corrected, and taking it so patiently and ioyfully. At which time the said Rockwood, fetchyng a friske or two, scoffingly answered, all to late. But whereas he sayde and ment, that it was all to late for these godly prisoners to haue pardon of their Prince in this world: nowe God iustly turned these wordes to himselfe, it was all to late for hym to haue pardon at Gods hand in the world to come. For he saide he was utterly damned: and when he was counselled to aske God mercie, he said it was all to late.

*Actes & Mo-  
numentes.  
pag. 1027.*

Also one Pauier, towne Clarke of the Title of *Londō* (a notorious enemye to the word of God) could not abide to heare that the Bible should be in English, who said (in the presence of one Edward Hall, a writer of the English stroyes, the repozter hereof, swearing a great oth) that if he thought the kings highnesse would set forth the Scriptures in English, and let it be read of the people by authoritie, rather than

he



he would liue so long, he would cut his owne throte. But he brake promise (saith Hall) for he did not cut his throte with a knife, but with an halter did hang himselfe.

One Doctor Foxforde Chauncellour to the Bishop of London, a cruell persecutor, and a common Butcher of the professors of the Gospell, (who was the condemner of all those which were put to death, troubled, and abused under Bishop Stokesley though all the Diocesse of London:) died suddenly sitting in his chaire, his bellie being burst, and his guttes falling out before him. Thus you may plainly see, that God doth reuenge the wronges done to his children, that patiently suffer all their tormentes, deliuering them out of their enemies handes by death or other waies: and pates them home at length for their byze, that so persecute and torment them. But these cruell Papistes, that weake their malice themselves on the professors of the Gospel, that do them no harme, there is none to take their partes, nor that can deliuer them hereafter when the Diuell shall torment them in Hell fire.

*Actes and  
Monuments,  
pag. 1027.*

Marke well and consider the ende of that hantie proude Papistlicall persecutor of Gods seruants in Quene Maries time, Steuen Gardiner, then Lord Chancellour of England, who after so long professing of the doctrine of papistrie, when there came a Bishop to him on his death bed, and put him in remembrance of Peters denying his Master, he answering againe, sayd, That he had denied with Peter, but neuer repented with Peter, and so both stinkingly and vnr repentantly died: he knew then full well on his conscience, that he had denied Christ and his Gospell, in following the Pope and his Religion. Therefore denie the Pope and repent with Peter, least in denying of Christ you die vnrepentant with Gardiner.

*Actes and  
Monuments,  
pag. 1992.*

Consider further the miserable end of one Twyford a busy and diligent doer by Bonners appointment in setting vp of stakes for the burning of the seruants of God, who when he sawe the stakes consume awaie so fast, yea sayd he, will

*Actes and  
Monuments,  
pag. 1595.*

## A persuasion

not these stakes hold: I will have a stake I trowe that shall hold, and so he provided a big tree, and cutting off the tops, did set it in Smithfield, but thanks be to God, ere ever the tree was all consumed, God turned the state of Religion: And the same Twyforde fell into a horrible disease rotting aboue the ground alive, before he died.

*Actes and  
Monuments,  
pag. 1996.*

Hofmaister the great Archpapist, and chiefe maister pillar of the popishe Church, as he was in his iourney going towards the Counsell of *Ratisbone*, to dispute against the defendours of Christes Gospel, suddenly not farre from *Vlm*, was pzenented by the stroke of Gods hand, and there miserably died, with horrible roying and crying out. His death doth shewe that the cause was not very good that he went to maintaine.

*Actes and  
Monuments.*

Fraunces Spiere fell into a marvellous desperation after he had recanted the worde of God, as may appeare by his wordes & death, who could not be perswaded of Gods mercie by any man, though many learned men with Scriptures mightly moued him to repent, but it could not pzeuaile, but still cried (when he heard any testimonie of the Scripture) that nothing could saue him that had offended against the holy Ghost, and in that manner pittifully died.

*Actes and  
Monuments.*

Marke also the end of a yong Gentleman called Maister Smith, that first was a Protestant and an earnest professor of the Gospel, and after allured to Papistrie, who went to *Louaine* (a fit nest for all Dioules that hate the light) where he was so mzeled, that he became a perfect Papist. And after returning into *England*, he brought with him fro thence, *Hardons*, a Crucifixe, an *Agnus dei*, whiche *Agnus dei*, he comonly did weare about his necke, which when he wore, he thought then he was safe inough, & that neyther deadly sinne, desperation, nor Diuell had any power to hurte him. But he was deceyued, as all other are, that putte their trust in such trash, and refuse Christe and his holy worde. For he, (notwithstanding his *Hardons*, Crucifixe, *Agnus dei*, & the Images before which he used to pray) hanged

hanged himself in his chamber. Consider I beseech you that this is not the end of such as turne frō Papistrie to the Gospel, but it is the end of such like (as appeare, before) as depart from the Gospel to Papistrie, or shrinke from, or denie the Gospel. Therefore if Gods worde nor any other persuasions can win you, let this and the other dreadfull examples feare you.

The burthen of conscience and desperation of mind happens chiefly to such as haue first embraced Gods word and the Gospel of Christe, and do fall from the same to any other Religion, or committe some grieuous and notable sinne, learning by the same worde of God, that it deserueth the great wrath of God, & so driueth them to desperation. As may appeare by Iudas one of Christes Apostles, who after he had betrayed Christe for moneye, (agaynst his owne conscience) despayred of Gods mercie and so hanged himselfe. And as may appeare by Fraunces Spiere and Paister Smith before mentioned, who first professing the Gospel, and after reuolting or shrinking from the same, died moste desperately, daungerouslie, and dreadfully. Besides many other, whereof diuerse at laste haue, notwithstanding, bene comforted with the grace of God, and so haue died very patiently and godly. But I haue not redde nor heard, that they that haue turned from Papistrie or any other Religion, and receyued and followed this our Religion of the Gospel, continuing in the same did euer fall into despaire or died desperately. Which is a most infallible argument that this our Religion is true, and your Papisticall religion and all other are false.

Marke wel I pray you what end William Swallow, and Richard Petto came to, that were troublers & persecutoꝝ of one George Egles a true and constant professō of Gods worde. The same William Swallow was shortly after so plagued of God, that all the haire of his head and the nayles of his fingers and toes went off, hys eyes were well neare closed by that hee coulde scant see: the other

*Actes and  
Monuments,  
pag. 1994.*

Richard



## A persuasion

Richard Petto, vpon a certaine anger oꝝ chaufe with his seruantes was so suddenly taken with sicknesse, that falling vpon his bed like a beast, there he died and neuer spake worde.

*Actes and  
Monuments.  
pag. 1991.*

Behold further and marke well, for here is such a glasse for you to looke in, that vnlesse you winke purposely, oꝝ turne your faces backward bycause you will not se, you muste needes (whether you will oꝝ no) graunt and yelde that our religion is most true, and that your Romish religion is mosse false, and that our doctrine doth worke our saluation, and that your doctrine doth bring your damnation. Wherein you shall plainly perceiue how God did shewe his vengeance of one that rayled on one James Abbas that was a professor of the Gospell, who was burned at *Bury*, whereby all you that are enemies and raylers against the professors of this our Religion the worde of God, may learne to feare God, flie from Papistrie, and to embrace the Gospell.

As this James Abbas was ledde by the Shirisfe towards his execution, diuers poore people stode in the way and asked their Almesse, he then hauing no money to giue them, and desirous yet to distribute something among them, did pull of all his apparell sauing his shirte and gaue the same vnto them: to some one thing, to some an other. In the giuing whereof he exhorted them to be strong in the Lorde, and as faithfull followers of Christe, to stand stedfast vnto the truth of the Gospell, which he (through Gods helpe) would then in their sight seale & confirme with his blood.

While he was thus charitably occupied, and zealously instructing the people, a seruant of the Shirisfes going by and hearing him, cried out aloud vnto them, and blasphemously sayd, Belceue him not good people, he is an Heretike and a mad man out of his wit, belceue him not, for it is Heresie that he saith. And as the other continued in his godly admonitions, so did this wicked fellow still blowe forth his blasphemous exclamations, untill they came to the stake

Stake where he should suffer, vnto the which Stake this con-  
 stant Partire was tied, and in the ende cruelly burned.  
 But immediatly after the fire was put vnto him, the same  
 fellow that did raile on him, (saying, that he was an Here-  
 tike and madde) was there presently in the sight of all the  
 people stricken with a frensie (such was the great stroke  
 of Gods iustice on him for his blasphemous rayling) and  
 was then madde in deede, (as he befoze had charged the  
 Party withall) who in this furious rage and madnesse,  
 casting of his shewes withall & the rest of his clothes, cried  
 out vnto the people and sayde, Thus did Iames Abbas that  
 true seruauent of God who is saued but I am damned. And  
 thus ranne he rounde aboute the Towne of *Burye*, still cry-  
 ing that Iames Abbas was a good manne and saued, but  
 he was damned. The Shiriffe then beyng amased, caused  
 him to be taken and tied in a darke house, and by force com-  
 pelled him agayne to put on his clothes: thinking there-  
 by within a while to bryng him to some quietnesse. But  
 he (all that notwithstanding) as sone as they were gone,  
 continued his former raging, and casting of hys clothes,  
 and cried as he dyd befoze, Iames Abbas is the seruauent of  
 God and is saued, but I am damned. At length he was tie-  
 ed in a carte and brought home to his Maisters house,  
 and within halfe a yere or there aboutes, he (beyng at the  
 poynt of death) the Priestesse of the Parithe was sent for,  
 who comming to hym brought with him the Crucifixe  
 and their houslinge Hoste of the Altar, which geare when  
 the poore wretche sawe, he cried out of the Priest and de-  
 fied all that baggage: saying, that the Priest with such o-  
 ther as he was, were the cause of his damnation, and that  
 Iames Abbas was a good man and saued. And so shortly af-  
 ter he died.

This fearefull, terrible, and mosse straunge example  
 me thinke were inough to make you beleue, that this  
 same Iames Abbas that was burned did professe the true

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lawe of God and the Gospell of Christe, and that hee was the seruant of G O D. As this blasphemous rayler was enforced by Gods mightie power to graunte and confesse, (though before he called him Heretike, and sayd hee was madde.) Nowe if this Gods maruellous miracle hath proued that James Abbas that was thus burned was the seruant of G O D : then it is manifest that the Religion that hee died for is the true Religion, and if his Religion were true, then our Religion sette forth by the Quænes Maiestie (whiche is the same) muste needes be true. And so your Religion of Papistrice of force muste needes be false, which is quite contrarie to our Religion : of whiche Papisticall religion this Sheriffes man was, when hee bad the people not to beleue James Abbas, saying hee was an Heretike and was madde, trusting there is none of you so madde as to thinke hee was of a good and true Religion when he sayde so. For surely he himselve knewe hee was both wide and wrong, else he would not haue sayd that James Abbas was the true seruant of G O D and was saued but he was damned. And as they that are saued die not in a false Religion or wickedly : so they that are damned die not in a true religion or godlie. And if your Papisticall religion had bene true and good, he would not euen at his death haue cried out of the Priestle that brought the Crucifixe and the housling bread (whiche they say is the very bodie of Christ) neyther would haue defied the same, nor yet woulde haue sayd then, that the Priestle with such other as he was, was the cause of his damnation.

But if any of you be so maliciously bent agaynst the truth by the procurement of the Diuell (as the Diuell may doe muche) to say that this same fellowe made himselve madde for the nones, or that he was hyred by some Protestant to doe and say so (whiche coulde not be.) Here nowe therefore I will bring you an other mosse won-

der,



derfull and rare example, that will stoppe you (I hope) from eyther saying so, or thinkyng so.

And as this laste myraculous example was of a man, so this nexte and laste myraculous example that I will shewe you is of a woman. Whereby you shall not on-ly see that shee was of the right Religion, and died a Mar-tyr and Saint of God: but also that God did so deere-ly loue hir, for professing the Gospell and dying in his quarrell, that maruellously and most miraculously he fought against hyr persecutozs, and reuenged hir death.

Therefore marke it well, for surely of all other, there is not a moze notable example of Gods greate loue and sauoure towarde the professours of the Gospell and that dye for the same, and of hys greate furie and wraath to the Papistes that persecute and murther them, than this that I will here sette forth as a glasse. Where- in you that are so bewitched and drowned in Papistrie, maie see whether God is pleased with your Religion or do- ings, or not.

There was a certayne godly woman condemned to be burned for the professing of the Gospell in King Hen-rie the seauenthes tyme, by one Doctor Whittington the Bishoppes Chauncellour, whiche woman was burned in a towne called *Cheeping-sadberie*, at whose Execution was not onely the sayde Doctor Whittington that con- demned hyr, but also a verve greate number of people. And when shee was dead and burned, the people began to turne homeward. It happened in the meane tyme, as these Catholike executozs were busie in slaying of this sillye Lambe at the Townes side, a certayne Butcher with- in the Towne was as busie in slayinge of a Bull, whiche Bull hee had faste bounde in ropes readie to knocke hym in the head. But the Butcher (belyke not so skilfull in hys arte in killyng of beastes as the Papistes be in murthering Christians) as hee was lifting the Are

*Actes and  
Monuments.  
Pag. 751.*

to stryke the Bull, sayled in hys stroke and smitte a little to lowe: or else howe he did smite I knowe not, but this was certaine, that the Bull somethyng grieued with the stroke, but yet not stricken downe, put his strength to the ropes, and brake lowse from the Butcher into the streete, the very same tyme as the people were comming in very great ptease from the burnyng of the godly woman. Who seeing the Bull commyng towarde them, and supposing him to be wilde, (as was none other lyke) gaue way for the Bull, every man shifing for him selfe aswell as hee might. Thus the people gyuing backe, and making a lane for the Bull, he passed through all the throng of them, touching neyther man, woman, nor childe, till hee came whereas the Chauncellour was. Against whome the Bull as pricked with a suddaine vehemencie, ranne full but with hys hornes, and taking him vpon the paunche: goyed him through and through, and so killed him immediately, carrying his guttes and trayling them with his hornes all the streete ouer, to the great wonder of all them that saue it.

Although the carnall sence of man be blinde in considering the workes of the Lorde, imputing many times to blinde chaunce: the thinges whiche properly pertyne to Gods onely prayse and prouidence: yet in this so straunge and so euident an Example, what man can be so dull or ignoraunt, whiche seeth not herein, a playne miracle of Gods mightie power and iudgement, both in iust punishyng of this wretched Chauncellour, and also in admonishing all other lyke persecutours, by this example, to feare the Lorde, and to abstaine from the lyke crueltie.

These wonderfull and myraculous examples with a great number mo, (to the great comfort and consolation of the persecuted Gospellers, and to the fearing and terrifyng of the cruell & vnmmerciful murthering Papists) the worthy godly and learned M. Foxe with his great trauell, studie, and

and labour, hath set forth at large in his Booke of the Acts and Monumentes of the Church, commonly called the Booke of Partyes.

I feare there are some of you (so farre drowned in that abhominable Romishe Religion and so farre in loue with the Pope, and with all things whatsoeuer he or any of his cruell crue doe, or commaunde to do) that if a mad man had chaunced to haue runne on this wicked Whittington the Chauncellour and had killed him (hurting none of all that great throng and number of people but onely him) woulde haue sayde, that the man had made himselfe madde for the nonce: and that some of the hereticall Gospellers had hyzed him to doe it. But I trowe none of you will saye that the Bull made himselfe mad for the nonce, & that the Gospellers hyzed him to runne onely on the Chauncelloz & kill him: and to let all the rest of the people goe away safe and unhurt.

Wherefore it can not be denyed, nor by any way be annoyded, but that it was the Lordes wyathe and vengeance, that lighted on this cruel and persecuting Papist, and murdering Chauncelloz. And as the Diuel procured this wicked Chauncelloz to be his slaughter man on the sayd godly woman the seruant of God: So God sent this Bull to be his slaughter man on the wicked Chauncellour the seruant of the Diuel. Wherefore as I said before if the patient, constant, ioyfull, and myraculous endes and deathes of the professors of the Gospel, can not allure nor persnade you from Papistrie to the Gospel, from the Pope to Christ, & from the Diuell to God: yet let the fearefull, horrible, desperate and dolefull deathes of the Papistricall persecutors & murderers of the professors of the Gospel enforce, feare, and terrifie you to flie with all speede from the Popes daungerous, detestable and Diuelish doctrine.

What made Iudas to say, I haue sinned betraying the Innocent blood, but that he was pycked in conscience, and that he was enforced through Gods might, to vtter y<sup>e</sup> truth,



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and that hee had falsely and wickedly betrayed Christ his Master.

Cooper. Epit.  
Chron.

What made Iulianus the Apostata (that once professed the Gospell, and turned from it, to saye, *Vicisti Galilee*, that is, O thou man of Galilee thou hast overcome, (meaning Christ) but that he yelded to Christ and that he graunted that Christes Gospel was the true religion, & that he most wrongfully persecuted the seruants of God.

What made y<sup>e</sup> cruell persecutor of the Gospellers, Iohn de Roma to say in his maruellous paines & tormentes as is befoze mentioned, (I know I suffer for the euils and oppressions that I haue done to the poore mē,) but y<sup>e</sup> he was pricked with the sting of Gods iudgement, that they that he had so tormented were the seruantes of God, and that he was the minister of Satan.

What made that rigorous Rockwood to cry out beyng at the point of death, and to say, I am damned, all to late, all to late, for I haue sought maliciously the deathes of a number of the honest men in the Towne, &c. but that God enforced him to confesse the truth when it was too late to haue mercie, and that he knewe then in his conscience y<sup>e</sup> the Romishe Religion was false and wicked, and that the professors of the Gospell were the seruantes of God, that he did persecute for the Pope.

What made Bishop Gardiner to say at his death, I haue denyed with Peter, but neuer repented with Peter: but that he knewe in his conscience (beyng stung with the wrathe of God) that he wickedly and wrongfully resisted the truth, and most vniustly persecuted the professors of the Gospell, the seruantes of God.

Why did the Sherifs seruant (befoze mentioned) saye that James Abbas (that was burned for professing of the Gospell) was the seruant of God and was saued, and that he himselfe was damned: but that he was procured thzough the power of God, to acknowledge and open the trueth, that thereby euerye one that then heard him, or afterwards should

shoulde heare of it, myghte playnely perceiue, that the Gospell is the true Religion, wherein **G D D** is chiefly pleased, and that they that are persecuted for professing of the same, are the seruantes of God: and that the Papistes that murder and persecute them, are the children of the Diuell.

Learn therefore to confesse willingly your errors, and to recant and refuse your diuelishe Papistlicall doings and doctrine in tyme, whyles you may repent, recant, & obtaine mercie, by these wofull wretches that compelledly confessed their errors, and recanted their diuelishe doings and doctrine out of time, when they coulde not repent neither obtaine any mercie at all.

If you could shewe vs but one of your Papistlicall Religion that died so willingly, cherefully, constantly, Christianly, peaceably, godly, and miraculously as these professors of the Gospell before described, and thousandes of such more haue done: then you woulde reioyce and clap your handes, noyting abroade thereby that your Religion were true, and most godly.

But because you can not shewe vs one suche, I haue shewed you diuerse (and coulde shewe you manie more) of your cruell persecuting Papistes, that most desperately and dreadfully haue killed and hanged themselves, and that throught the great and iust iudgement of God, haue bene stricken with the Lordes mightie hande, and so haue dyed most horribly, dolesully, diuelisshly, & desperately, to the great terror and feare of all them that either sawe it or hearde thereof.

Therefore if there be any sparke of Gods grace in you at all, then the godly, patient, and cherefull suffering, and miraculous and tormenting deathes of the professors of the Gospell, will not onely allure you with all speede to lay holde on Gods worde, and to embrace the Gospell our religion: but also the dreadfull, dolesull, horrible, and most desperate

## A perswasion

perate deatnes and endes of the cruell persecuting & murdering Papistes, will terrifie and feare you any longer to holde with the Pope, or to followe his detestable and damnable doctrine.

Many of the Heathen haue onely bene wonne to become Christians, by seeing the constant and pacient suffering of the Martyrs: and will you that professe to be Christians, be wonne to Papistrie by their crueltie and tyrannie, and by their dreadfull, horrible and desperate deatnes?

I beseeche you therefore for the loue of God, as you professe your selues to be Christians, so heare dayly and followe the lawe of Christ, by whom you are called Christians.

But some of you haue saide, that we may haue too many Sermons, and too much talking of the Scriptures, if we may haue too many Preachings of the word of God which will guide vs to Heauen: then you maye haue too many Passes which will leade you to Hell. And if you thinke it is good to heare twentie Passes in a daye which worke your damnation: then we thinke it is godly to heare one or two Sermons in a day that will worke our saluation. Therefore, if you will be Christs sheepe, then muste you heare Christs voyce: and his voyce is no where else to be heard but in his Gospell. There is no lawe can teache vs Christs will better, then his owne lawe that he spake and gaue vs hym selfe. As no lawe can teache the Popes wyll and pleasure, better then the Popes lawe: so no lawe can teache vs better to please Christ and to performe his will, then his owne lawe the Gospell.

If we ment to be Papistes, we woulde not followe the Gospell, but the Popes lawe: then if you meane to be Christians, followe not the Popes lawe but the Gospell.

But howe can you followe the Gospell, when you refuse to reade it, or howe can you heare Christs voyce, when by no meanes you wil heare the Preachers of Gods word, that utter Christs voyce: What is such a fault in you, that hath



bath kept you in error, and will keepe you still in blindness.

Perhappes you will say that our Preachers doe preache heresie, and therefore you will not heare them. But how do you know they preache heresie befoze you doe heare them? it were meete you shoulde heare them befoze you doe blame them. But suppose that you had the true doctrine, and that our Preachers should preach false doctrine, then what néede you refuse to heare them preache: or to reade their woꝝkes or writings, for you shoulde soner confute their heresie with your true doctrine, than they shoulde allure you from your true doctrine to their heresie. What néede a true man feare to heare a lyer speake of that thing he knoweth: he shall soner take the lyer in a trip, than the lyer can make him beleue his lie, why should a wise man doubt to heare a fole talke, for the wise man should rather deride the foles folly, than thereby be allured to be a fole. Therefore if your Religion be the launterne of light (as some haue not liked to call it) and our religion the doctrine of darknesse, then the light of your doctrine, would soone bewray the darknesse of our doctrine. And so the more you shoulde heare it, the more you would despise it, and the more you shoulde reade it, the more able you would be to confute it.

As he that is in a faire, goodly, swéete, beautiful & bygght house, néede not doubt to goe into a darke, euill fauoured, & stinking dungeon, least he shoulde be allured to tarrie there till, and to forsake the faire and trim house: euen so (if your doctrine be good and true, and the beautie and light of all other religions) then you néede not feare to heare our Preachers of heresie, and reade our bookes of false doctrine, least you shoulde be seduced thereby and forsake your owne true doctrine, for as the byle darke and stinking dungeon would rather enforce him that is in it to abhorre it and quickly to goe from it, making him further in loue with the trynne bygght and swéete house: so woulde our wicked and false doctrine (if it were so) make you further in loue with your

owne true and godly doctrine.

But for that disoainefully, obstinately, and willfullye you refuse to heare our Preachers, and to reade our booke, it shewes that you doubt your owne doctrine, that you are determynd to dwell still in your error, and that purposely you wyll not come from darknesse to lycht, nor from falshood to trueth.

But because we are most sure that our Religion of the Gospell is right and true, and your Papisticall religion is most erroneous and false: we willingly reade your booke without anye feare to be allured from our doctrine. Nay we reade them desirously, for that we are sure to confounde you with your owne booke and writings. And therfore Iulianus the Emperour and Apostata commaunded that the Christians should not be trained up in god letters, saying, that he & the Philosophers were wounded with their owne feathers: as the Pope would haue vs not to be brought up in the knowledge of gods word, least we should pearce him and his Prelates with their owne pykes.

But seeing we haue Gods worde (whiche is the tryer of trueth and confounder of falshood:) we desire none other arrowes to wounde you wythall, than the same you shote at vs, for wyth your owne dartes we destroy your doctrine.

Your Popishe Religion is so erroneous, so false, so foolish, so childishe, so hayne, so ridiculous, so tyed together wyth rotten thredes, so farre out of square, so contrary to Christs doctrine, so wyde from the Apostles teaching, so farre from the auncient Doctors meaning, so repugnant to reason, and so farre disagreeing with it selfe, (as before it doeth appeare) that bitterly it doeth bewray it selfe.

Alper had neede to haue a good memoize, or else he wyll soon be taken in a tripp: let a thespremeditate his matter before hande neuer so well, and cast his cardes neuer so cunningly, yet if a wise man haue him in handling, his own tale

Cooper in  
Epir. Chron.  
fol. 129.

sale will tripppe him and trye him a thæse: (yea, though he befoze he were thought to be a true man. For assure your selues that trueth will abyde all tryalles,) *Veritas non querit angulos*, trueth seeketh no corners, and trueth (as is befoze said) feareth nothing, but least she should be hid. And trueth doth most triumph when she comes to tryall.

And nowe for that your Romish doctrine refuseth triall, that argues, that it is not true. For if your Papisttall doctrine be so true, so perfect, and so pretious as you saye it is, and our doctrine so false, so wicked, and so hereticall as you blase abroade, then why doe you not confounde it rather w<sup>th</sup> persuadyng than w<sup>th</sup> punishing, by disputing than by destroying, by learning than with murdering, by preaching than by persecuting, and by w<sup>riting</sup> than with burning.

Though I haue w<sup>ritten</sup> this to w<sup>rite</sup> you, and for your instruction, yet I feare some of you therefore w<sup>ill</sup> w<sup>rite</sup> my destruction. And though some of you doe barke against it, (as I thinke you will) yet I am moste sure that none of you can disprove or confounde it, for that the foundation whereon it is builded is truth, which no storme can shake, nor tempest can ouerthrowe.

Marrie if you had our power ioyned to your crueltie, you woulde confute it and the w<sup>riter</sup> thereof quickely (if burning and kylling maye be called a confuting.) But if you shoulde so doe, I muste be content, the seruante ought not to grutch to followe his Maister; but this I w<sup>ill</sup> tell you by the waye, the greatestt friende I haue in the worlde, coulde doe mee no suche pleasure as you shoulde doe mee thereby; (if the sending of one to heauen be a pleasure) for Christ sayeth (whose wordes I beleue) Blessed are they which suffer persecution for righteousnesse *Math. 5.* sake, for theirs is the kingdome of Heauen. Therefore if by your burning and kylling of mee, you shoulde send me to Heauen: then surely in my iudgement, you coulde doe mee no greater pleasure.

Ar. y.

And



## A persuation

And contrarie, all the enemies you haue in the world, could doe you no greater displeasure, than you thereby should doe to your selues, (if going to hell be a displeasure) for if they be blessed that are thus persecuted and shall enjoy the kingdome of Heauen, then their persecutozs must needs be cursed and vnhappie, for theirs is the kingdome of hell. And so by sending me to Heauen, you shoulde sende your selues to hell, (vnlesse you repent): but it is a moze common thing to the persecutozs of the Gospell, (as befoze you may see if you will see) to die desperately than repentantly.

Wherefoze let their dreadfull and desperate deathes diuise you from the Popes persecuting Religion, hoping that these terrible and fearefull examples of Gods heauie wrath, powzed on the persecuting and renolting Papistes (if they were fewer) are pnowe to such of you as are ignorantly ledde in Papistrie, and that will open your eyes to see: but I feare they are too selue for such of you, as are obstinately, wilfully, and purposely bent to continue in the same, and that wyl winke for the noyce, bycause you will not see.

But marke this wel I beseeche you, which of you if you did see a man goe befoze you, and fall on a slipperie ground, where he may rise or be helped vppe againe, woulde not shunne that place, and seeke an other safer waye? Nowe if you will shunne with one example a slipperie place for feare of a fall, where you maye rise or bee helped by againe: wyl you then runne wylfully (hauing so manye examples and warnings) into the dolesull and horrible pitte of Hell, where you can neuer get out againe by any meanes? thousandes haue shunned hell with a great deale lesse warning, and will you fall into hell for all this great warning?

Though you feele not the tormentes of the saide persecutozs and dead desperate Papistes, yet if you doe and die as they died, you shall feele as they feele.

But perhaps you thinke, bycause you taste no smarte, that they feele no sozrowe: Be not incredulous, and thinke not

not that your neighbours house is not burned, because your house is safe and vnburned. And be not lyke soles that will not beleue that fire hath burned their neighbours house, before they themselves haue set fire on their owne houses, and vntill they see them burned and consumed before their faces.

It is not your harme to take heede by other: but it would be your harme for other to take heede by you. Therefore yelde willingly vnto Christe and to his Gospell in tyme, least you yelde to Christe and his Gospell (as the said desperate Papistes did agaynst their willes) out of tyme. And embrace Gods mercie whiles it is offered in tyme: least it be denied you, when you would haue it out of tyme. And beware by the said desperate Papistes that are dead: but let not them beware by you that are alive. The sayde Papists of your religion that died so horribly dolefully, and desperately, would giue all the world (if they had it to giue) to be but one holme in your place, that they might repent: then how happye are you that are here, where you maye turne to the Gospell without giuing any thing, and where you haue many houres to recant and repent. Therefore take heede in any wise that you come not into their place where you can not repent, or else cannot haue mercie though you repent neuer somuch. Detest and abhorre Papistrie with repentance, leaste you detest and abhorre it (as the other before mentioned haue done) without repentance. And refuse not Christes Gospell in this lyfe; least Christe refuse you after your death.

And as we haue one God our heavenly father, so let vs obey him as his mosse louing children: as we haue one Christe that hath redeemed vs mosse dearely, so let vs embrace his Gospell that teacheth vs his will mosse truely: as we haue a Noble and mercifull Quene that gouerneth vs mosse prudently, so let vs obey hir and loue hir, as true subiectes mosse faithfully: As we were all bozne in this famous Island of England, so let vs loue one another to the strength-

## A persuation from Papistrie.

ning of *England*: As we are or haue bene nourished in this Realme of *England*, to let vs all like the comoditie & quietnesse of *England*: And as you haue followed Papistrie (the Popes wicked doctrine) which hath made you enemies to *England*, so now (I most earnestly beseech you) professe and followe the holy Gospel Chyistles doctrine, which will make you true frendes to *England*.

I thinke I haue written to much to many of you, sufficient to some of you, and to litle to a great sort of you. But if any of you be so obdurate & so wilfull, that neither Gods word can winne you, nor the learned & godly writers can withdraue you, nor my reasons can persuaide you, nor my arguments will assure you, nor the examples I haue brought can moue you, nor the patient, godly, & miraculons suffering and dying of the professors of the Gospel can procure you, nor yet the suddaine, dreadfull, desperate & damnable deaths of the persecuting Papistes can feare you, from your detestable and diuillish doctrine of the Pope (which is against the law of God, the law of our Quene, the law of Nature, and the law of Reason): Then I can see none other but that you are determined to withstand God and his Gospel as much as lieth in you to your viter confusion, (as they did which before I sette forth for examples to warne you withall.)

And though by writing I can do no more for you than I haue done: yet I will pray for you still as I haue done. And he is, that God may giue you eyes to see, and hearts to vnderstand the trueth: whereby you and we may embrace and follow the Gospel of Christ, here

on earth together: that after this life we may dwell in the kingdome of Heauen together, as y<sup>e</sup> children of God: to whom be all honour, glory, and praise, for ever and euer.

Amen.

FINIS.





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